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The
CHRISTIAN STATESMAN
Founded in 1867
Jesus Christ Is Civil Governor among the Nations

Was Jesus a Reformer?

By
Richard Cameron Wylie

Vol. LVIII. JANUARY, 1924 No. 1

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the civil war. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

> *"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

Published monthly at the offices of the Association at

PITTSBURGH, PA.—Annual subscription $2.00

THE CHRISTIAN RIGHT IN THIS COUNTRY

When the Supreme Court of the United States expressed the dictum "This is a Christian nation," it supported its inevitable conclusion by a mass of historical considerations. It was not making any sectarian discriminations. It did not attempt any religious exclusion in fact or theory; it carefully avoided anything which looked toward the argument in behalf of union of Church and State. But its finding was nevertheless definitive and authoritative.

Nations have character. Nothing is more clear as a fact of history and social observation than this. Nations have certain objects in their foundation. Nothing can be more definitely proved than this. And our nation was Christian in its origin and Christian in its purpose; Christian in the personnel and antecedents of its foundations; Christian in its customs and ideals; and Christian in its explicit recognition of the Lord of nations, the God of our fathers.

And equally it was Protestant. The clearly manifested divine purpose appears in the establishment of this nation. America was discovered in the modern sense by an adventurer who went out for Catholic monarchs. But although the discovery was thus made and under this patronage, that Catholic monarchy was compelled by the order of imperative events, to recede step by step until it does not hold a foot of soil in North America.

Following the great Reformation which roused men into a splendor of devotion to the institution of free religion, the adherents of this religious freedom established the colonies and permeated the whole institutional life of these colonies with a free religious reverence. All this was the outgrowth of the Protestant Reformation.

Christianity, Protestant Christianity, was the foundation, in spirit and in fact, of the national life of the United States.

There was not with the fathers nor for two generations after the Declaration of Independence, any idea that people holding alien views would have any right to come to the United States to overturn hallowed institutions.

The gates were wide open for all who might choose to come here and support the already established institutional life of this nation; and they were to be free to worship, or not to worship, according to their own convictions; and they were to have all their civil rights. But there was never a thought that they were to be privileged to attack and to attempt the overthrow of the intrinsic character of our national life.

Protestants ought to be aware of the right of Protestant Christianity. Without this there would have been no nation; and this nation will survive as the leader for God only so long as its Christian character can be maintained.

THE CHRISTIAN STATESMAN

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Address contributed articles to the Editorial Department; and business communications to the Business Department; The Christian Statesman, Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

Entered as Second Class matter, July 30, 1906, at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

Notes by the Way

Only injustice needs to fear a World Court of Justice.

The English elections sound like "off again; on again; Finnegin."

Once more it looks as if the English are going to let George do it.

London to Brussels by airplane for $5. It's cheaper to fly than to pay rent over there.

One darling sin is like one deadly leak in a ship—it may sink you, no matter how stout the other planks of your nature.

It is madness in a magistrate to proclaim the sanctity of law with his tongue, while he insults the law by his own lawless acts.

Connecticut cast her wooden nutmegs upon the waters and after many days they returned to her as fake medical practitioners.

Illiodor, Russia's mad monk, is over here writing scenarios. At last we know where some of the insane stuff is coming from.

Five thousand tons of German toys brought by one ship for American Christmas; so at least one industry over there is thriving.

Obregon is spared the dismal quietude which provokes a melancholy mania. He may feel better after a smash with or from the insurrectos.

Having warned film fool girls to stay away from Hollywood, Mary ought now to advise discontented wives to keep out of the perjured Nevada divorce courts.

Count this day your last and live it for God.

The American preacher gets half as much pay as the American bricklayer—and never goes on strike. Maybe that's the reason.

"Bootlegging is the second industry in magnitude in the United States," as seen by an English visitor who went no farther West than Albany and Al Smith.

Give your dear and fond and prayerful sympathy to Congress. It is expected to spend more money for running expenses, to liquidate the national debt, pay the bonus, and reduce taxes.

One mayor and 4,000 booze joints in Chicago last spring. Now, one victorious mayor, 4,000 dives closed up, and Chicago the dryest big city on the continent. That man Dever seems to be a lion heart.

Just so long as Protestant patrons will pay good Protestant money to see anti-Protestant film and stage satires on Protestant ministers, just so long will the satires go on—and the anti-Protestants will chuckle.

This man O'Gorman, a Democrat of New York, formerly United States Senator, shows that he is lacking in every partisan qualification. He praises President Coolidge's message. Does he want to ruin his party's chances?

When a New York Federal judge attempted to padlock the City Controller's speech by a jail sentence, President Coolidge promptly unlocked the muzzle. He does not want to have to do all the talking himself.

Was Jesus a Reformer?

The answer to this question will depend on what is meant by a reformer. If it means one who goes about urging the election of good men to official positions in the State, He was not a reformer. If it means one who advocates a change in the administration of the government by turning one party out and putting another party in; if it means one who advocates the reformation of the laws so that public evils may be adequately dealt with; if it means one who takes up some specific wrong in public life and seeks to stir up the people to unite in striving for its removal, He was not a reformer.

It is not here contended that such an agitator would *not* be a reformer, and it is not denied that there is need of just such reformers. But it is evident from the gospel record that Jesus did not enter politics, or start a political reform movement, or stir up the people in the interest of any specific social or political change.

It must be remembered however, that Jesus had only about three and a half years for His public work, and it usually takes far more time than that to accomplish even the most simple of reforms and to abolish the most glaring of public evils. Had Jesus been a reformer in the popular sense of the word, the chances are that He would not have accomplished anything that would have given Him a name and a place in the world's history.

But was Jesus a reformer in the deeper and truer sense of the word? Did He not lay the foundations and furnish the material for every genuine reform? Some years ago the writer was spending a week-end in the heart of the South, and on Sabbath evening in a Methodist Episcopal church, he heard the pastor thank the Lord that Jesus Christ came into the world with a me sage that had brought about the abo tion of slavery. That was a genuine r formation. Was Jesus the reform who had planned it and who gave t reform message that had made the pla successful?

There lies before me as I write, on of the most influential of our grea magazines, containing an article by writer who tries to show that the me sage brought by Jesus is seriously d fective in that it contains no teachin on the basis of which political refor can be secured. It is admitted tha His message is what is needed to secur individual salvation, but it is denie that it will secure national salvation Because of this alleged defect the autho of the article in question argues tha the world needs a new and up-to-dat prophet—one who will bring that socia and political message which is neces sary to meet present day issues. An since what the world really needs, mus in the fullness of time be supplied, i is argued that a new prophet must com and is just about due.

The attitude of the writer here re ferred to, need not be regarded as al together strange. John the Baptist once sent a committee to Jesus to inquire whether He was the one who was to come, or whether they were to look for another. Mohammedanism admits that Jesus was a great prophet, but holds that His message was not final and that in due time God raised up Mohammed. Mormonism teaches that the true gospel was lost for hundreds of years and that Joseph Smith and a succession of prophets had to be provided to resurrect and propagate that gospel. Christian Science, falsely so-called, teaches that Mrs. Eddy was sent to give the world the true light. These

are only a few of the illustrations that might be given to show how, at frequent intervals, the idea is advanced that the world needs a new revelation and a new prophet through whom the message is to be delivered. There is no need of surprise therefore, when intelligent people today sometimes reach the conclusion that the world needs a message that has never yet been delivered, and a prophet who will break new ground and sow a new kind of seed from which a harvest of real political reformers and Christian statesmen will be produced.

Before we fall in with any of these views and begin to pick flaws in the inspired messages which have served the Church for hundreds of years, it would be wise for us to open our Bibles and examine them anew, that we may find out whether after all there is any such defect as some people think. Since we desire to be quite sure concerning the attitude of Jesus with reference to reform, the Four Gospels shall be our guide in seeking an answer to our inquiry.

It is safe to assume that the New Testament is in entire harmony with the Old, and that Jesus is just the kind of a Savior the prophets said He would be. But with one voice they said He would be a reformer. They said that He would judge between the nations and rebuke many people; that He would have a dominion extending to the ends of the earth; that all nations would eventually submit to His scepter; and that His rulership would establish peace in all lands. This sounds very much like the program of a reformer, and we are very much inclined to the belief that it is Christ's program and that He is putting it into operation.

The New Testament specifically states that Jesus Christ would save the world. "For God sent not His Son into the world to judge the world, but that the world might be saved through Him." This word "world" in the Greek means the world of humanity with all its social institutions as appointed by God. If this does not show Jesus to be a reformer there never was a reformer.

The teachings of Christ concerning the Kingdom, set forth the true spirit and purpose of the genuine reformer. Differences of view about this Kingdom often arise from failure to grasp its true character, its manifold features and its wide scope. The fact that Jesus once said "the Kingdom of God is within you," does not prove that this subjective aspect is the only one in which that Kingdom can be considered. What now concerns us is that aspect of it which is presented in multitudes of texts which set forth its objective, national, world-wide features. The nations belong by right to His Kingdom, and they become loyal subjects by the way of Christian reformation.

There is never the least doubt expressed in the Scriptures as to the ultimate result of the movement which was organized by Jesus Christ when He was here on the earth, and which was baptized with the Holy Spirit on the day of Pentecost. While it is carrying on the noble work of saving multitudes of individual souls, it is carrying the whole world into the divine Kingdom. And the final proclamation is already formulated and will in due time be made public declaring that "the kingdoms of this world are become the Kingdom of our Lord and of His Christ." Jesus did something other and better than to engage in any of the special reform movements of His day, and better even than to start some specific reform to remove some special evil. He furnished the foundation for every needed reform, and material for the promulgation of a gospel which propagates reform in every sphere of life.

—Richard Cameron Wylie

The Annual Meeting

Beginning December 2, 1923 and closing December 4, 1923, one of the most momentous meetings in the history of The National Reform Association was held at Pittsburgh, Pa. The first session was in the Smithfield Methodist Episcopal Church and all the meetings were held there until the closing banquet and business meeting in the Fort Pitt Hotel on the evening of December 4.

Rev. Thomas D. Edgar, D.D., president of The National Reform Association presided at the first session, Sabbath afternoon, December 2. After opening the meeting in a most impressive way, Dr. Edgar presented the Honorable Clinton N. Howard, of Rochester, New York, chairman of The National Reform Association's Commission on World Peace, who addressed the assembly on the subject, "Peace through the Prince of Peace."

Sabbath evening the presiding officer was the Rev. Daniel L. Marsh, D.D., superintendent of the Smithfield Church and chairman of the Allegheny County Ministerial Association, and the speaker was the Honorable Frank J. Cannon, then chairman of The National Reform Association's Committee on Publication, whose subject was "Bring Your City to God."

Monday morning, December 3, there was a joint meeting of The National Reform Association and visiting members of the Allegheny County Ministerial Association, at which the Rev. Daniel L. Marsh presided. Reports to the Ministerial Association were read and adopted; at 11:00 o'clock, Dr. Marsh presented the Honorable Gifford Pinchot, Governor of Pennsylvania, who spoke on "Law Observance." The great church was crowded—every available sitting and standing place was occupied. Governor Pinchot made a profound impression upon his auditory. His address was straightforward and statesmanlike. He called upon the Christian people of the land to support the laws of this country, telling plainly that if the so-called respectable members of society could differentiate and select only the laws which they choose to obey, thereby they were giving to the anarchists an excuse for exercising the same illicit privilege.

On Monday afternoon, Mrs. Ella M. George, state president of the Pennsylvania W. C. T. U., presided and Mrs. Lulu Loveland Shepard spoke on "Mormon Temple Secrets," for women only. The church edifice was crowded to hear this remarkable woman in her remarkable address.

Monday evening at 7:45, with President Thomas D. Edgar in the chair, Rev. James S. McGaw, general secretary of The National Reform Association delivered an address on "The International Christ." This great pulpit orator, dealing with a theme whose exaltation was worthy of his best efforts, gave a new vision to the congregation. It was expressed by one who heard him that "if all the men in high places could hear Dr. McGaw, the powers that be would soon recognize the fact that nationally and internationally the nations are but creatures of our Lord on High, and that national rulers are but ministers of His purpose."

The annual business meeting of the Association convened in the Smithfield church on Tuesday, December 4, at 9:30 A. M. with the Rev. Thomas D. Edgar, president of the Association, in the chair. After devotion, the first business to come before the body was the report of the general superintendent. The greater part of this report will be found in a separate article in this

nagazine. Reports were also delivered by the chairman of the Publication Committee, Mr. Cannon; and by the Rev. B. L .Scott, D.D., manager of the Speakers Bureau; and these were referred to the Board of Directors for consideration.

At a preceding meeting of the Executive Committee it had been decided to select a body of men, among the directors, to consider and report upon the propriety of revising the charter, principles and by-laws of the Association, to give wider scope to the great work which has been growing so rapidly in recent years; and also to suggest additional directors in order that more general representation of the Evangelical bodies might appear in the councils of the Association. That committee consisted of Richard Cameron Wylie, James S. Martin, Lyman Edwyn Davis, James M. McQuilkin and William I. Wishart. Several hours were consumed in consideration of this report. As finally adopted, the report carries the following important provisions:

ARTICLE I

THE CHARTER

The Corporation is to be managed by a Board of Directors consisting of twenty-seven members, nine of whom shall be elected each year.

The Directors and their successors shall choose a President, a Vice-President, a Recording Secretary, a Treasurer, and such executive and other officers as may be necessary in transacting the business of the Corporation.

The officers of this Association shall be the President, Vice-President, Recording Secretary, Treasurer, and such District, Financial and other Secretaries as may be chosen by the Board of Directors.

The governing body or highest court of any Evangelical denomination shall receive accredited membership in the Association by the endorsement of its Principles, and by its recommendation of the Association to its constituency for moral and financial support in the annual congregational Budgets.

Congregations so desiring may have their contributions applied to the work of the Association in one or more special fields of reform and still retain full membership privileges in the Association.

In the absence of endorsement of The National Reform Association by the highest denominational courts, inferior church courts and congregations may receive membership in the Association by the approval of its Principles, and by giving it moral and financial support.

Any society or association adopting a Constitution or Declaration of Principles in harmony with the principles and aims of this Association, and approved by the Board of Directors, shall receive recognition as an Auxiliary with such privileges as may be granted by the Board of Directors.

Individuals contributing at least Five Dollars ($5) per year and subscribing to the Principles of the Association, shall be enrolled as Supporting Members of the Association.

Each Denomination in the membership of the Association shall be represented by Three (3) persons and each inferior court by one person, who shall have voting power in all the meetings of the Association.

Each Contributing Congregation shall be entitled to representation by one delegate in the Annual and other Meetings of the Association.

Each Congregation placing The National Reform Association on its annual Congregational Budget for Fifty Dollars ($50.00) or more, shall be entitled to one accredited National Reform speaker, without remuneration or public solicitation of funds, at least once in two years; the time and speakers to be arranged for through the Department of Field Work.

The organization of The National Reform Association for efficient service throughout the various Denominations and the cultivation of these Denominational Constituencies, shall be under the control and supervision of the Board of Directors in consultation with proper Denominational representatives.

The Christian Statesman, the Official Organ of The National Reform Association shall be enlarged in its scope so as to become the Official Reform Magazine of all constituent Denominations, and arrangements shall be made by the business management of The Christian Statesman, whereby Contributing Congregations or Auxiliary Societies may secure special subscription rates, when fifty or more copies are mailed in bulk to one address.

BY-LAWS

In addition to the officers required by the terms of the Charter there shall also be a General Secretary and a General Superintendent.

The duties of the President, the Vice-President, the Secretary, and the Treasurer shall in general be the same as those

usually performed by such officers. The Treasurer in addition to his usual routine work shall inform the Board of Directors each month as to the condition of the treasury, and at each Annual Meeting of the Association he shall present an audited report covering the entire year then closing.

It shall be the duty of the General Secretary, in addition to his work under the direction of the Committee on Field Work, in pursuance of plans to be made by himself in consultation with the General Superintendent and the Counselors, to present The National Reform Cause before church courts and assemblies, and before congregations in centers of influence.

ARTICLE II

MEETINGS

The National Reform Association shall meet annually on the first Tuesday of December in the city of Pittsburgh, Pa.

These meetings shall be composed of the Officers of the Association, the Honorary Vice-Presidents, the Members of the Board of Directors, Heads of Departments, Chairman of Committees, Editors and Business Manager of The Christian Statesman, Platform Speakers, Representatives appointed by Church Judicatories, Delegates appointed by Contributing Congregations and other Auxiliary Bodies, and Supporting Members who contribute annually five dollars ($5.00) or more for the work.

The work of the Association shall be carried on, under the general supervision of the Board of Directors, through its various Departments. These Departments as now constituted are as follows:—Publication, Field Work, Finance, Relation with the Churches, and Administration.

At each Annual Meeting of the Association these several Departments shall present written reports of their work during the year then closing. Careful consideration shall be given by the Association to plans for the ensuing year.

The fiscal year of the Association shall end October 31.

ARTICLE III

THE BOARD OF DIRECTORS

This Board shall meet regularly once a month except the month of August. Special meetings may be held when deemed necessary by two of the officers or when requested by three members of the Board.

Fifteen Members shall constitute a Quorum.

This Board shall have power to elect the Officers of the Association, to choose the Heads and Members of the various Departments, to organize new Departments when necessary, to choose the Editors and Business Manager of The Christian Statesman, to appoint all Committees, and fix the salaries of all its own employees. It shall also have power, with the advice of the respective Departments concerned, to arrange conditions of employment for the members of the office and the field force.

At the November meeting of this Board a Nominating Committee consisting of five members shall be appointed to prepare a list of nominees for the various offices, Honorary Vice-Presidents, Heads, Chairmen, and Members of the various Departments, Editors and Business Manager of The Christian Statesman, and whatever other positions are then to be filled. The report of this Committee shall be acted on at the first meeting of the Board after the Annual Meeting of the Association.

This Board, with the assistance of the various Departments, shall prepare an annual Budget based upon a careful estimate of the income of the Association from all sources and the probable expense of operating its various Departments.

ARTICLE IV

THE DEPARTMENTS

Publication

This Department shall have charge of the publication of The Christian Statesman, the Official Organ of The National Reform Association. This Magazine shall always be so conducted as to maintain the Principles and Aims of the Association according to the terms on which it became the property of the Association.

This Department shall also have charge of the publication of all books, pamphlets, tracts, and other documents issued from The National Reform office, and no document of any kind shall be circulated in the name of the Association that has not been approved by this Department.

Field Work

This Department shall have power, subject to the approval of the Board of Directors, to appoint Platform Speakers and Bookers for the same, and upon consultation with the Board of Directors, to arrange conditions of their employment.

It shall also have power to direct the work in the Field, assigning to each lecturer the territory he is to occupy. It shall aim to cover with efficient speakers as much of the territory of the United States as possible with its available force. It shall not cover the same territory twice in one year except when circumstances make it advisable.

Contracts with Speakers and Bookers shall be so made that inefficient employees may be dismissed whenever in the judgment of this Department their services fall below the required standard.

Finance

This Department shall be constituted with view to efficiency in extending the in-uence of the Association and the accep-nce of its principles in such manner as secure increased financial support. This ill necessarily involve the responsibility extending the work of the Association nong people who have not hitherto been nnected with it.

The duty of this Department shall be devise ways and means of securing nances for the general work of the As-ciation and such other matters as may referred to the Department by the oard of Directors.

Relation with the Churches

This Department shall be conducted in ch manner as to carry out the provisions Article IV of the Statement of Princi-es.

Administration

This Department shall be composed of e General Superintendent and the heads the various Departments. The General uperintendent shall be the chairman.

The General Superintendent shall be ex ficio member of each Department.

It shall be the duty of the General Sup-intendent to co-ordinate the work of e Departments through this Council of dministration, to formulate plans and olicies for the various Departments, to ing these before the Administration for nsideration and presentation to the Board Directors, to seek in every way to unify e work of the Association and to secure ficient and hearty team work in the pro-otion of the Cause of National Reform, d to act as the official representative of e Association as authorized by the Board Directors.

ARTICLE V

PLATFORM SPEAKERS

Before entering upon their public work ey are required to familiarize them-lves with the History, the Principles, the ims and the Methods of The National eform Association.

They are required to come before the blic with thoroughly prepared addresses which some specific feature of the work the Association is presented, and which ill emphasize the importance of the Chris-an Principles of civil government in tional life.

They shall be under the direct super-sion of the Department of Field Work which they shall make monthly reports.

ARTICLE VI

CONTRACTS

The making of contracts, written or oral, ith the various employees of the Associ-ion, is committed to the sole authority of the several Departments which have charge of the duties of such employees; and the terms of each contract shall be entered upon the minutes of the Depart-ment making the contract, a copy of which shall be placed in the hands of each em-ployee with whom a contract is made; but all contracts so made, before they shall become binding, must be submitted to and approved by the Board of Directors.

AMENDMENTS

The By-laws may be amended by a majority of two-thirds at any regular meeting of the Association, provided notice of such amendment has been given the Board of Directors at least one month be-fore the meeting of the Association at which it is to be considered.

That part of the duty assigned to the Committee, consisting of the pre-sentation of names to be considered for the five vacancies in the Board and the additional fifteen directorships in the Association, was reported with re-commendations. The report was ad-opted as follows:

1. Dr. James S. McGaw was elected to fill the unexpired term of Dr. J. K. McClurkin, deceased; his term expiring in 1925.

2. R. M. Downie, James S. Tibby, Ly-man E. Davis, and R. C. Wylie were elect-ed to be their own successors and to serve for three years.

3. An amendment to the Charter was proposed, increasing the number of Direc-tors from twelve to twenty-seven, and the following persons (subject to the approval by the Court of the proposed change in the Charter) were elected as additional di-rectors: William A. Harbison, David Mc-Naugher, Daniel L. Marsh, John Rodda, and Thomas R. Thoburn to serve three years; Robert J. Gibson, Robert J. Dodds, John W. Vickerman, Frank J. Cannon, and Frank H. Davis, to serve two years; Wil-liam J. Aiken, C. L. Daugherty, J. V. Ben-son, Edward C. McCabe, and John C. Acheson to serve one year.

At the evening session, the Meeting adopted unanimously a resolution re-questing the present Board of Directors to ask the new directors to sit with the present Board as counselors.

In addition to all the great values which appear in the new Charter and By-laws, with the declaration of princi-ples; and the added value of the pres-ence of these fifteen directors in the in-

timate counsels of the Association; a great simplification of business is now made possible. Heretofore there has been a Board of Directors of twelve with an Executive Committee of fifty and a Sub-Executive Committee of twenty-five. Added to these have been the several Departmental committees. The enlarged Board of Directors will have as the Charter requires, the custody of the business of the Association; there will be neither Executive Committee nor Sub-Executive Committee, and all Departments will be immediately under the direction of and amenable to the Board itself, which will hold monthly meetings. The general superintendent will be the head of the Administration Department and ex-officio member of all the other Departments so that he can co-ordinate all the various branches of the work and can maintain harmonious and efficient co-operation.

The work has been so greatly accelerated in recent years that these changes have become essential for orderly and sufficient progress. The whole world is turning to the Gospel which The National Reform Association has been teaching for now more than sixty years—the Kingship of our Lord Jesus Christ over the nations and over all the institutions of life.

To the tens of thousands who have been contributing members, and whose zeal and generosity have promoted the work to this point, the steps taken at the Annual Meeting must be a great gratification. The Association is now equipped to go forward more rapidly and successfully in the promulgation of its work. The whole world needs it; and under the blessing of God, the whole world ought now to hear the message.

THE N. R. A. OFFICIARY

Following the Annual Meeting of The National Reform Association, December 4, 1923, President Thomas D. Edgar called a meeting of the then e isting Board of Directors, and ask the fifteen additional directors to a tend as counselors, on Friday, D ember 7.

At that time all the heads of d partments, and the active staff of T Christian Statesman, tendered the resignations; so that the new Boa might have unhampered opportunity fill the positions. The resignatio were accepted with thanks for the co sideration thus evinced; and the pe ple were asked to continue in the present duties until the new Board c come into its functions.

A committee or board of manage was appointed to have charge until th time, consisting of William I. Wisha James M. McQuilkin, James S. Mart Thomas D. Thoburn and Robert Gibson.

A committee to make nominations officials to be submitted to the n Board was appointed, consisting Thomas D. Edgar, R. W. Redpat Lyman Edwyn Davis, Daniel L. Mar and W. J. Aiken.

A SEMINARY PRESIDENT

Rev. Larimore C. Denise, D.D., f eight years assistant general superi tendent of The National Reform Ass ciation, has resigned to take the pre dency of the Presbyterian Seminary Omaha, Nebraska.

At a meeting of the Board of D rectors of The National Reform Associ tion held on Friday, December 7, committee consisting of Rev. Lyman Davis, editor of *The Methodist H corder*, and Rev. R. W. Redpath, pastt of the Reformed Presbyterian Churc College Hill, Beaver Falls, Pa., was a pointed to draft resolutions expressi of the appreciation in which the se vices of Dr. Denise have been held b the Association, and to extend to hi prayerful felicitations upon his remov into this great sphere of activity.

Annual Report of the General Superintendent

[Report of the Rev. James S. Martin, D,D., General Superintendent of The National Reform Association, delivered at the Annual Meeting of the Association, held in the Smithfield Methodist Episcopal Church, Tuesday, December 4, 1923; and by unanimous consent received and placed on file:]

As an Association we come to the close of another year's work, with gratitude to God for opportunities for service, as well as for the degree to which He has seen fit to use us as His instruments in improving these opportunities. To Him be the glory for all that has been achieved, and from Him may there come forgiveness for all mistakes and failures; as well as wisdom, grace and strength to qualify for more efficient service in the year to come.

In view of the departmentalization of the work of the Association a year ago and the consequent reporting of each department for itself, the report of the General Superintendent this year will of course not be so extensive as hitherto. We shall in the main endeavor to confine ourselves to the work in general and cover more or less in detail only that which relates to the administration.

As usual,. the subjects treated by the Association have been the character of public education, including of course the reading of the Bible in our public schools; the preservation and protection of the American Sabbath; peace, national and international, through the Prince of Peace; the safeguarding of the family life, particularly menaced by our defective marriage and iniquitous divorce laws; Mormonism; temperance; law enforcement in general and the enforcement of the Volstead Act in particular; and above all, national reformation.

Year by year the Association is emphasizing more and more the vital necessity of the moral responsible entity, the nation, (or State itself generically speaking) including of course its agent the Government, owning and serving the rightful Ruler of nations. Year by year it is emphasizing more and more the application by governments—municipal, state and national—of the principles of national religion to the great moral problems with which they are all the while naturally and necessarily dealing, as the one and only solution of these problems. Year by year these problems are more and more being used as pegs on which to hang discussion of the great fundamental question of national salvation. In proof of this, witness the subject matter of THE CHRISTIAN STATESMAN, the official journal of our Association; the discussions of the speakers on the public platform; the consultation conference at Winona Lake last July; the letters—personal and circular—sent from this office; and the enclosed printed and written acknowledgments of financial help received.

The subject of Mormonism has been discussed especially in the New England, Eastern, Southern and Middle Western States; that of public education particularly in the Northern, Middle Western and in not a few of the Southern States; that of peace through the Prince of Peace, especially in the Eastern half of the country; and all the other individual questions above referred to more particularly in Ohio, Pennsylvania, West Virginia, and immediately adjoining states.

As you have probably noted, there

has been of late an uprising of a political character against the Mormon hierarchal rule, in the very heart of the Mormon kingdom itself. This clarion call from the Gentile leaders in political and business life in Salt Lake City, to red-blooded American citizens to rally to the support of the American Party, for their country's sake, now constitutes a voice of protest from within which cannot but make our work against Mormonism as an answering call much more effective. We think it is not saying too much to aver that this uprising has come as a result in no small degree of the work of our Association. At any rate it voices anew the very utterances to which we have been giving expression. The usual anti-Mormon bill has been kept in Congress throughout the year.

As for the character of public education, there is an ever increasing conviction on the part of Christian people generally to the effect that this education must be more decidedly Christian. And while this conviction in many places, far too many as we see it, is finding expression in a great variety of religious community schools, it is most encouraging to note that it is so deep-seated and genuine that it is easily led, when rightly handled, to find expression in favor of the Bible and training in Christian morality in our public school system itself. Such we believe is the universal experience of all our speakers who especially discuss this question.

On the subject of peace, ours, so far as we know, is the only voice among all those heard from the numerous peace societies, especially of a civic and reform nature, that is distinctively Christian. Peace only through the Prince of Peace is our motto. The one of our speakers who has been discussing this subject most, reports responsive hearers everywhere,—so much so indeed that he is all the while pleading for an enlargement of our work in behalf of this great cause.

There can be no doubt that there is a constantly rising tide of sentiment throughout the country at large in favor of stricter marriage and divorce laws for the protection of the family life. There is perhaps no other current moral issue the discussion of which elicits a deeper interest, and certainly none that gets greater attention in the public press when rightly handled than this one. It has well-nigh reached the stage where the American people are at least beginning to feel that they must give it attention in order to right the wrongs that prevail. A saying of the late noted publicist, Henry Watterson, is apropos here, namely; that "the American people do not care when anything gets bad, it must get d—— bad before they will move to remedy it."

We are sorry to say that there is not such apparent interest on the part of the people generally, in behalf of the American Sabbath which is all too fast drifting into the Continental Sunday. Here is a point at which we aim to stress more and more our distinctively Christian message. Our Association has ever been a staunch defender of the Christian Sabbath and must increasingly continue to be such. We have kept before Congress and the country throughout the entire year, the Sabbath law for the District of Columbia, and also that for a national uniform marriage and divorce bill.

On the subject of law enforcement our voice has been heard in common with those of numerous other organizations, with this particular difference however, that we have insisted upon the Divine source of all law, civil as well as otherwise, and that because civil law emanates from on high it should be obeyed out of reverence for its author. In the last analysis, obedience *can* be obtained only when appeal is made to the ultimate source of all authority.

The discussion of the great theme of national conversion continues to be more

and more apropos. The nations of the earth are still in turmoil. The peoples of the earth are crying peace, peace, where there is no peace. Nations and their governments have not yet come to Christ. They still hold themselves above the moral law. They are still a law, each unto itself. And until they come to Christ and live His law, there will be no real or abiding peace.

Perhaps the most outstanding feature of our work this past year to lead the nations to Christ, which is our distinctive work, was the holding of the Conference on Christian Citizenship at Winona Lake. The themes discussed at this conference and especially the outputs of the same, together with the attendant publicity in the press, secular and religious, attest this. Especially was this true of what may be termed the chief output of the conference—a message addressed to the ruling heads of the eighty-three different countries of the world. After reciting that nations and their governments had tried practically everything else but Christianity to solve their problems, and that without success, it urged upon these ruling heads in positions of greatest authority and influence in their respective countries to give Christianity a trial. The responses to this appeal are varying and interesting. Not a few are quite encouraging. From the latter of these we quote a few only:

"The message adopted by the International Christian Citizenship Conference is admirable and quite expressive of my own views. I think the trouble with us and the nations generally is that we have never given Christianity a fair trial in the operations of government.

"Calvin Coolidge, President of the United States."

(Here follow acknowledgments from or in behalf of many other of the governments of the world.)

Last year we reported the issuing from our office of some eighty-four thousand letters, 8,000 or more of which were separately dictated. We also reported a total of a little more than 3,000,000 pages of plain and letterhead sheets, quarterly statements, pledge cards, checks, programs of meetings, folders, hand and window cards used for advertising meetings and speakers, besides an additional three million pages of books and tracts sold and gratuitously distributed. Without going into detail, and speaking conservatively, it can be said that there was an increase this year over last year of about 10 per cent. The total number of pages issued last year, including the copies of THE CHRISTIAN STATESMAN mailed, totalled about 15,500,000 pages, a million pages in advance of the year previous. This year it is something over 17,000,000 pages, 1,550,000 over that of last year.

A Christian Citizenship institute was held at Stony Brook, Long Island, for a week, early in August last. And while not largely attended, it was in the long run financially self-sustaining and its influence good, as evidenced by a cordial invitation to return. Negotiations are now in progress to hold summer institutes next year at Winona Lake, Indiana; Chautauqua, New York; Ocean Grove, New Jersey; Martha's Vineyard, and Old Orchard, Me. These negotiations have not yet sufficiently progressed to know with any degree of certainty how successful they may be, save in the cases of Winona Lake and Old Orchard, both of which are available for us.

As most, if not all of you are aware, provision has been made in the revised charter, statement of principles and by-laws for a prospective enlargement of the personnel of the Association and in the hope that thereby we may be able to secure a worthwhile merited place on the budgets of co-operating churches where hearings in the regular way are not obtainable. Indeed it is the belief of some that ultimately our

work may be in this manner chiefly, if not exclusively, supported, which of course means that our Association must come to be recognized as the Association through which, in part at least, these churches will function in the work of Christian reform.

There are of course certain characteristics of the Association's work that would seem to make possible if not probable such a belief.

First, its distinctively Christian character. For whatever the work of this Association is not, it is distinctly and specifically, if not indeed exclusively, Christian.

Second, its fundamental character. Its work bears much the same relation to that of other reform organizations that the effort to bring an individual soul to Jesus Christ for regeneration and conversion bears to that of persuading him to give up his evil habits. Once you have succeeded in the former, you will have attained success in the latter.

Third, its comprehensive character. We have here under one roof, in embryo at least, naturally and logically all the great moral reforms demanding attention at the hands of the Christian public. And methinks it would be to co-operating churches quite desirable to rid themselves of the numerous appeals of the various organizations requesting their help in behalf of moral reform, especially if they could feel that they were helping all great moral reforms in their contribution to the work of a single reform Association.

In closing we desire to record it as our conviction that in the light of certain increasing difficulties in our work, necessitating voluntary and requested decrease in salaries, our expenditures over and above our income and the consequent draft we have had to make of late on the reserve fund, that the time has come for us—for the present at least—to retrench in our work, even to the point of readjusting if necessary. In the light of experience, it is to us a grave question as to whether we ha not for the past two or three years be planning work on a scale impossible immediate attainment, all things co sidered.

That the work is the Lord's we a confident; that it is sadly needed doubt not for a moment; and that it growing in favor seems evident every hand. The one thing needed, we see it, is wisdom from on High know how to conduct it in harmo with the will of Him in whose honor is done.

Respectfully submitted,
JAMES S. MARTIN,
General Superintende

FROM A CO-BELIEVER IN TH FUNDAMENTALS

Rev. R. C. Wylie,
Editor, THE CHRISTIAN STATESMAN,
Pittsburgh, Pa.

Dear Brother Wylie:

I notice *The Christian* (?) *Centu* has taken you to task because you "d fend the Gospel." I have read wi great interest and satisfaction yo editorial reply and I want to hearti encourage you in your "defense of t Gospel." Others may censure yo position in regard to the fundamenta of your faith, but you are doing yo readers an immense amount of good your clear cut presentation of thc foundation truths without which t house must tumble and fall. For n men, Brother Wylie, but rather "Hi who is able to cast both body and so in hell." We, your readers, suppc and uphold your hands. God ble you and THE CHRISTIAN STATESMAN.

Fraternally yours,
A. H. WAALKES,
Pastor Calvary Reformed Church,
Hagaman, N. Y.

Asking God to bless you, while y curse your fellows, is breath twi wasted.

The cry of the little children is for a Constitutional child labor law—and a sturdy Supreme Court to interpret it.

The new sixteen to one menace is sixteen rum runners to one revenue cutter out at the twelve mile limit.

STORY OF THE MONTH

A young convict, having served his term, was leaving the penitentiary with penitence in his soul and three dollars in his pocket.

To the assistant warden he said: "Cap, I want to go straight. I ain't got any kin or friends. Can't you tell me where I can find a job and be honest?"

"Move on, Bo, this is no employment agency," was the reply.

And if that "Bo's" subsequent career is one of rapine and murder—and actual money cost to the sacrosanct dollars of the taxpayers—society has itself to blame.

Picking cotton down South is not so important this year as picking delegates from the cotton belt.

If this man Herbert Hoover isn't restrained, he will show this country how to do it instead of how not to do it.

Jabez Says

Any red blooded American free man who has attended an English banquet or ball in the years gone by, watching with indignant eyes the arrogance of the arrogant and the flunkyism of the flunkies—watching and listening to the gold-braided announcer cry out, "my lords and gentlemen," may now feed fat his long waiting desire for revenge.

I like the British. They are a plucky lot. But there is only one other civilized people that has shown in the last century such servile adulation of title, power and wealth—and that is our own. And I have long waited for a turn in the relative attitudes of the aristocrat and the menial.

The other day a great charity ball was given in London and the tickets were offered to the noble and the rich. Upon counting the list of acceptances, the lady patronesses — consisting of princesses, duchesses, and countesses—discovered that the only people who had found themselves able to buy the guinea tickets of admission, were butlers, cooks, housemaids and footmen in the homes of the patronesses themselves.

I wish I might have witnessed this event. Not as a butler nor as a patron, but merely as an onlooker. This would have been one British ball shot up just about to suit me; for I have still rankling in my soul the old feeling of indignation, engendered years ago by the servility of the Briton who worked for wages, and the arrogance of the titled or wealthy aristocrat when these two appeared in their widely separated relations at public functions.

Germany has come back at us with a satirical comment which almost consoles her vanity or her self-respect for the contumely which she assumes that Americans have heaped upon her in recent years.

Divorce is becoming common in Germany; and the newspapers, the periodicals, the preachers, the herr professors, the moralists and publicists generally, are beseeching the home-loving, moral German people not to allow the institution of marriage to become Americanized!

And here is a case where we cannot cry Kamerad. Our nation has to acknowledge that it has in practice degraded the holy institution of marriage as it has never been degraded in any other country in modern times.

Even Germany in the midst of her own overwhelming woes, can pause to utter a caution to her own people not to marry and unmarry as the vicious Americans do!

About sixty years ago our people were worrying because some of the war profiteers had accumulated plunder in sums ranging from $100,000 to $300,000. The profit was all called plunder in those days. Judged by later standards some of it was legitimate profit.

I was not yet an observer of things and therefore I cannot give first hand description of the indignant howling which went on, among real patriots who deplored the venality of some of their fellow citizens, and among pretended patriots who deplored their lack of opportunity to thrust arms elbow deep into the public treasury.

Probably the same kind of protest went up in those days that we have heard since 1918.

But I am more interested in the common fate that has overtaken most of it. The war contractors of those days passed very soon into a panic time which swept away their loot—in most instances. And the profiteers of these more recent times, many of whom made paper for-

unes running into millions and tens of millions, are in worse case; for many of them are running around trying to borrow on fragile paper the money to pay their income taxes.

I had several dear ones who went over there. Some precious ones stayed over there under the quiet sod. I know many glorious fellows who came back terribly shattered in health and body. I am acquainted with many splendid men and women who gave their best through the four years.

All the teeth-gnashing, and frothing, and cursing, and vain regretting that I have seen and heard, have come from the profiteers,

Not one whine have I heard from the true patriot.

To the usual anonymous letter it is not worth while to pay attention. The person who can express very positive views about things and yet is afraid to sign his own name is a person unworthy of notice. That is all so trite that everyone understands it without further elaboration.

But once in a while some person of apparently good education writes a letter of venomous criticism, betraying violence of mind without enough courage to identify himself by penning his signature. And occasionally it may be well to give heed.

There comes to me now a letter written in a fine, flowing hand, stating that I "condone the hellishness of French militarism."

After receiving the communication I went into a time of reflection. Two questions were presented: Is French militarism hellish? Do I condone it?

Militarism is not merely the maintenance of army or navy. Militarism is a spirit. As I view it, and as I know it from first hand study on the ground, the French as much as any other people in the world desired to put all their man power back into the walks of peace following the Great War. A third of their country had been desolated. Their industries were crippled. Their debt was colossal. Their taxes were heavy, almost to the point of confiscation.

They wanted to make France industrious and competent and beautiful and happy—and safe. That last word is the key to it all. When the Allies broke faith with France and allowed German delays and evasions and propaganda to overwhelm the world's pledge of honor made to France, there were but two courses open to that republic: one to endure her agonies meekly with the assurance that a more powerful enemy was preparing to inflict more agonies; and the other to do for herself what had been pledged by a solemn covenant which brought to an end the world's greatest conflict. If self-protection, if the fulfillment by military power of the Allied pledge—broken by all others but now maintained by France—be militarism, then the French are militaristic in their present proceedings and purpose.

But is French militarism hellish? All occupation of territory by foreign army is potentially evil. It should only be resorted to under the most dire need in this civilized time; and certainly it ought to have had no exhibition after the treaty of Versailles—and would not, except for violation of that treaty and the breaking of pledge by the Allies themselves. If one choose to call it hellish in this particular case, he must have a short memory. If I wanted to show a contrast between "Satyr and Hyperion, mud and marble, dung hill and diamond, a singed cat and a royal Bengal tiger," I should point to the difference between the German occupation of innocent Belgium and the French occupation of guilty Germany.

I suppose that all this will be condonation. Well, I would rather be found on the side of French courage with a demand for honor and justice than to be on the side of trickery, broken pledge, and commercial greed.

And Martha Says

"Party Leaders See Chance for Smith" says a newspaper headline, the reference being to Governor "Alchohol" Smith of New York as a Presidential candidate.

I wouldn't give my last summer's straw hat (and it's a very unbecoming one) for that chance if it ever gets far enough along to face the opinion of the women of the United States. For the opinion of women counts now—in votes; and it has a way of expressing itself with scant regard for partisanship.

Not so long since, these same party leaders, and others like them, were saying that the Prohibition Amendment would never be adopted. Well, it was, and by the help of God women were largely responsible.

Lo, these many years men have been wandering after strange gods, building idols out of political machines. Perhaps the votes of women will be the instrument that throws down the images, and turns men out to grass.

* * * * *

Politicians would do well to remember that ancient jibe of men, "Oh, women will always have the last word!"

Fourteen million automobiles in the United States. America is suffering from auto-intoxication.

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Big stories are sometimes compressed into little want ads. Here is one I found the other evening, "Will trade automobile for building material." It looks as though some one might prefer building a home to owning an automobile.

Time was when the first material ambition of a family was to possess its own home. I say "material" ambition only because a certain material provision was necessary for its attainment. But the fulfillment meant more than a sign of prosperity. It stood for cohesiveness, permanence, respectability. But now families don't want to cohere; movement not permanence is the thing; and respectability is quoted away below par. Home used to be a refuge; now, to many, it is a prison—or at best a waiting room from which to sally to the real pleasure of life. Homes have walls; and walls mean—as you may regard them—either protection or restraint. And the psychoanalysts have infected us with a horror of the latter.

Yes, women are certainly getting restless. They are even coming to be known as the "restless sex." Here is an instance of unrest. The other day a woman took her troubles to a court of domestic relations—and her main plea was that she wanted to go somewhere. As if she wasn't somewhere already! No one knows why she *should* want to go, for she hadn't been away from home (that is, on a train) for nineteen years. Nineteen years of happy cooking and dishwashing, without one vacation with all the attendant wearisome packing and unpacking. You see the husband is a railroad man so he knows how tiresome travel is, and he was willing to do all of it for the family. And yet his wife wanted to go somewhere too. Aren't women unreasonable?

And the judge was almost as bad. What do you suppose he said? Why, he ordered the husband to give his wife the money for new hats and other frivolities, and then to get her a pass and let her go to New York to visit her folks.

I think they're getting to humor women too much don't you, letting them off for murder and everything?

John W. Gates, the great Mid-Western financier, did some fine and some foolish things in his lifetime. For one thing he was an inveterate gambler. It is said that he would stake great sums on so small a thing as which of two flies on a table would fly first. Despite that folly, John W. Gates was a man of brains and heart; and I think he would be proud of the niece to whom he and Mrs. Gates bequeathed the bulk of their fortune.

She was Miss Dellora Angell. Last spring she became Mrs. Lester Norris. Her husband is a struggling young artist. When they were married the bride declared that she wanted only a modest home and that she meant to be a real housewife. She thought their happiness would be more secure if they lived simply and if they both worked.

People waited, rather cynically, to see the whim evaporate. But the Gates heiress was in earnest. The great Lake Forest home of thirty-two rooms, with its elaborate and costly furnishings, is to be sold and a bungalow will continue to house the Norris felicity.

Two people can get rather far apart in thirty-two rooms.

In spite of all our talk about child welfare, our home and day nurseries, milk stations, baby clinics, etc. our modern civilization is barbarously hard upon children. Our great cities all but deny them living room. Jesus said, "Let the little children come unto me;" and city landlords are quite willing that they shall go to Him; but *not* into city flats.

There is a story of a woman seeking a shelter, who was asked if she had any children. "Yes," she answered sadly, "but they are in the cemetery." Then, a living place secured, she led the children joyfully from the cemetery to their new home. Perhaps it isn't true, but many a mother is tempted to some almost as desperate expedient.

A friend of mine was looking for a small apartment for herself and her ten year old son. She walked and talked herself almost to death in the search. The agents, sometimes politely, sometimes rudely—but always firmly, refused to consider a tenant with a child—and particularly with a boy—and more particularly with a boy of ten. You would have thought that a boy of ten was inevitably a fiend incarnate. Yet every one of those agents had sometime been a ten year old boy himself. Finally the mother begged permission to see the owner in person. "Impossible," said the agent, "the owner never sees prospective tenants; and it would do no good anyway, he positively refuses to rent to anyone with children." At that a sort of blind animal rage rushed over the weary mother. She says that she felt as savage as a bear defending its cub. "Look here," she said to the suave young man, "you tell that owner to have a heart! Tell him that he was a boy once himself, and that he had to have a place in the world to live; and *my* boy has to have one too. I'm not going to kill him; and I'm not going to put him in an orphanage; and I want that flat."

I'm happy to say that she got it and that the other tenants report that the boy is as quiet and well behaved as any grown person in the building.

A debt that Great Britain will be a long time paying to America—the loan of Nancy Langhorne Astor.

We hope that you have noticed—and that you will like—THE CHRISTIAN STATESMAN'S new dress. Certainly the material furnished by the Editor and some others, is both good and beautiful. And it will wear forever. Isn't that something to consider in these days of shoddy, flimsy materials—and doctrines?

OUTLOOK

NO RETURN FOR THE HOHENZOLLERNS

Whatever may have been the action taken by the Allies or the decision by the German government, concerning the return of the Hohenzollerns in bulk or by a trickling into Germany of the individual expatriates; certain facts become clear to observant minds.

The industrial magnates who have filched from the German people billions of wealth for deposit or credit in other countries, and who have drowned the German people in a sea of worthless marks—would be glad to have a monarchy back. They could easily make terms with the Hohenzollerns, for Wilhelm himself was a partner in many of the great industries during his most gorgeous days at Berlin. With a monarchy they could gradually bring their wealth back into Germany, and could make sure that it should not be taxed for the payment of any internal debt. Practically they have been able to extinguish the governmental obligations of Germany to her own people. And with this large item eradicated, and with the assumption that they could make reasonable terms with the Allies, the industrial magnates supporting the monarchy and being supported by it could anticipate a large and profitable commercial movement for themselves and the empire. It is difficult indeed to tell just how the German masses feel on this subject. Our best information, which comes from close observers, would indicate that at least a moiety of the German people would welcome the imperial rule. It might be somewhat tyrannical but it would be quieting. It could be depended upon. For its own safety it would be compelled to restore and maintain some order in finance and industry.

Probably the greater bulk of the German people would be opposed to the restoration. Scientific socialism, so called, is further advanced in Germany than in any other country. The mass of the people are probably republican in their present tendencies. And even many of these might be induced to forego their present political convictions, if they could be brought to the belief that restoration of the monarchy was essential for the welfare of the fatherland.

But on the other hand, the Allies cannot countenance a change of the government of Germany from that of a republic to that of a monarchy. All the treaty obligations which exist in fact or upon paper, were made with or for a republic. Indeed the whole composition was effectuated only because Germany had become a republic. If the kaiser had remained upon his throne the Allies would have marched to Berlin and would have made their terms by compulsion at Potsdam.

So despite the zeal of certain financial elements in Germany and the willingness of uncertain other elements to accept a restoration; we do not believe it to be possible. The Allies will not consent, under any plea, to the further complication of this most difficult issue. Germany as a republic, but animated in her movements and largely dominated by the evil genius of financial and imperial ambitions among her leading industrialists, has made wreckage of herself and has distressed the world beyond measure. With monarchy restored the evil would be accentuated and a just composition would become improbable.

We do not think that even the former crown prince should be allowed to remain within the German republic. He ought to be expelled for the peace and safety of the fatherland. And the Allies should compel this expulsion.

THE WORD WITH THE BARK ON

When Governor Pinchot of Pennsylvania told the Christian Citizenship Convention and the Ministerial Union at Pittsburgh that the responsibility of law enforcement was largely upon the Christian folk of this country, he brought home to us in a brave way the significant truth of our present deplorable situation.

If all the good people of the United States were to unite in a determination to see that the laws were enforced; this country would be cleared in one year of organized bootlegging, and of brigandage and murder arising directly and indirectly out of the violations of the Volstead act.

No bootlegging ring can exist in any state, county or borough, and run for a month, without official connivance.

No organized system of pillage, with attendant murder, can go on in any part of the United States for three months, without direct or indirect official partnership with the thieves and murderers.

The mass of the people of this country want an honest enforcement of law. They want protection for life and property. They want moonshining stopped. They want bootlegging brought to an end. They want fraudulent emission of liquors from warehouses stayed. They want a cessation of murder by drunken motorists. And all these things could be attained inside of one year by resolute action on the part of honest and competent public officials.

And that brings the case right to the people themselves. Every year they put dishonest and incompetent and cowardly men in office. Every year the people actually hire public officials who misrepresent them, degrade the family life, and encourage slaughter and rapine.

They do it because along about election time they put their own consciences to sleep; they chloroform their own self-interest; they flout all the integrity of their own personal relations—all in order that they may pursue that injurious thing which we call partisanship. They allow corrupt machines to run politics. After election the grafters of the corrupt machines run the local governments in many cases. The local governments in these cases are in collusion with the underworld. And thus the whole of society is under government by hooks and crooks, gamblers and bootleggers, forgers and murderers, profaners of innocency, the foes of the Republic and the blasphemers of God.

Governor Pinchot told the truth when he said the responsibility was upon the Christian folk.

A DEVIL'S DISCIPLE

Just a little corner of the lid of Hades is lifted by a revelation made in the Federal court of Pittsburgh, Pa., in the trial of two men charged with violation of the Mann Act.

In the testimony adduced was a letter from one of these defendants to the other in which he said: "I can get women by the million with my new car."

The immediate charge was based upon the transportation of a girl of sixteen years of age from one state to another.

If the foul fiend can get girls by the million with new cars—if any stranger having a speedster can pick up a girl of sixteen or eighteen on the streets and take her for a joy ride—if such things can go on almost unhindered and in an ever growing number; the good people of this country would better put good men and women on guard in civil government to stop the descent of innocency into the infernal fires.

For civil government has power enough to put all these desecrators in jail and to stop the wholesale ruin, by a vigorous action which shall send terror into the besotted souls of evil doers.

CHRISTIAN FAITH IN PUBLIC LIFE

Secretary James John Davis, speaking before a bishops' meeting of the Episcopal church in New York, said "It is to America's eternal credit that our public men hold faith in God."

Secretary Davis states a fact, a fact to which America owes the preservation of our Government; and it is the courage and consecration evinced by the scores of such brave and inspiring utterances that give us hope for the future.

This Government was established in fulfillment of a manifest purpose, that a nation might rise which should be a leader for God throughout these trying ages of the world's history. In all the stress and storm which the ship of state has encountered in nearly 148 years, the men who were seeking to guide the vessel have had faith in the authority of God and in his merciful consideration of our national need.

We are now sailing more troubled seas than ever before. Waves which themselves threatened by their angry power, are made doubly menacing by cross currents that are setting in from every quarter.

In other days our isolation was a preserving thing. But isolation has become impossible and we are now in the midst of untried and uncharted channels.

Only God can guide the nation to a haven of peace. So, whenever we hear the words of Christian leadership uttered from high places in Government life, we feel a great sense of security; for God will guide the ship if we trust Him and obey Him.

And there is a double satisfaction which the observer can derive. We have passed into a better day when members of the Cabinet can feel that they are serving their country best by humbly confessing their submission to God, and when the leading citizenship of the country listens with grateful ears to such message.

ILLOGICAL DECISION

In Secaucus, New Jersey, a young woman teacher was detected in "smoking and acting like a flapper."

And the Secaucus board of education met and placed her on probation for two months.

Assumedly she is to go back to her school room in sixty days and resume her moral and intellectual watch over the lives of impressionable young persons.

To one on the outside the proceeding seems illogical. If smoking and acting like a flapper are such transgressions that the young woman ought not to be permitted to teach school for sixty days, it would follow as a matter of logic that she ought not to be a school-teacher at all. And if smoking and acting like a flapper do not indicate an unfitness of character for the responsibilities of school-teaching, then there should not have been any suspension for sixty days or for any other time. The Secaucus board of education seems to have involved itself and the whole situation of its schools in two difficulties. The first, a minor one, is that the board has robbed its school for sixty days of the services of one assumed to be intellectually efficient; and has presented the unsolvable problem of probation guardianship, for no one can be found who cares to take the responsibility of guarding the young school-teacher day and night to see that she does not do any smoking or flapper acting during her sixty days of suspension. But the greater difficulty or evil is that the very action of the board is a partial condonation of conduct which is reprehensible. If school-teachers can smoke and act like flappers and then go on happy probation for sixty days with full restoration, what will happen to their pupils?

China annihilated the opium traffic and the devil of commercial greed has restored it.

MISQUOTING LINCOLN

Lincoln's Gettysburg address, which was delivered on the 19th of November, 1863, on the most important battlefield of the Civil War, is often misquoted. For reasons of their own or from ignorance of the facts, speakers or writers leave out the two most significant words as they appear in the closing sentence. Lincoln said that "this nation under God shall have a new birth of freedom."

Many times in recent years that part of the message has been printed with the potent words "*under God*" omitted. These words belong. They are a consecrated part of an imperishable utterance by an immortal American. Anyone who would distort this message by leaving out the two words, "under God," is acting either in ignorance or in bigoted malice.

DOUBLE DYED VILLAINY

A king of the bootleggers up in New York failed to make an honest return on his income tax. We think he listed himself as owing about $47.49 to the Government for the years 1920 and 1921. In view of facts subsequently developed, the wonder is that he was so reckless in his financial loyalty as to include the $47. It would have been more logical for him to leave the sum at 49 cents. He paid the amount and called the transaction closed.

But the Government has opened his books, has indicted him through the Federal grand jury, and is now suing him for nearly $800,000 withheld from the Government as a proper tax upon his income for the years 1920 and 1921.

There are all kinds of mean tax dodgers. But the meanest and wickedest of the lot is the man who makes money out of illicit business and then refuses to give a legal part of it to the Government which has protected his worthless life and has permitted him to gain his satanic profits. All the gamblers, all the bootleggers, and all the others of the horde of law violators ought to be put on a special list. They should be required to make full returns in detail of every transaction that made profit or loss in their business; and for every law violation thus recorded they should be prosecuted, after the full tax, fine and forfeiture have been levied upon them.

THE CHILDREN PAY

These are some typical headlines from metropolitan papers, "Children Starved to Meet High Rents," "Find Rent Crisis Is a Moral Issue. Justice Cites Cases Where High Rents Force People into Evil Association," "Girls Say High Room Rents Deprive Them of Necessities of Life."

After a careful survey, social service workers declare that the average—mind you, the average—child between five and twelve, on the East Side in New York, is six pounds under normal. And they ascribe the condition to a malnutrition necessitated by excessive rents. This is partly direct, through a deprivation of proper quality and quantity of good; and partly indirect, through the child's loss of appetite because of loss of sleep in its congested and uncomfortable home. Many families take boarders or roomers into already overcrowded quarters, to help meet the exigency of rent day. Ten or twelve people often huddle into two or three rooms. There can be no privacy, no reserve—and moral standards fall.

It is a fact that, in the poorer districts, our cities scarcely allow as much space to the living as to the dead—for they at least have their allotted six feet of earth.

One of the best descriptive comments that has been used to describe the violators of the prohibition laws, is that used by William Hayward, United States Attorney of New York. He calls them "selective anarchists."

Special Correspondence from Mormondom

The Mormon Church won its victory last November and elected its candidates to municipal offices in Salt Lake City.

A great fight was made by the American Party. Its candidates were men without blemish. Its platform was strictly an American one.

But the American Party was overwhelmed by the powers of the church, which are as influential upon Gentiles without backbone as they are influential upon Mormons with backbone. We are now assured of one thing and we may congratulate ourselves upon it. The issue has been dragged once more into the open, and not all the trickery of the church and not all the cowardice or venality of Gentile sycophants can cover up the crying question of the hour.

During the American Party campaign truthful things were said which cannot now be silenced. For a long time previous to this campaign, Jew and Gentile, and Mormon business and professional men, with many other non-Mormons who had friendly feeling for individual Mormons or political relations under favor of Mormon chiefs, were fighting against any exposure of the real condition. Every time anybody outside of Utah uttered a criticsm of conditions within Mormondom, there was a great rally of the forces political and commercial, to protect the fame of Salt Lake City and the State of Utah. And in their zeal to give this protection, a great many of them, including some Christian ministers, allowed themselves to be placed in a position where their utterances were used as a general defense of the political and commercial crimes of Mormonism.

But when these same non-Mormon politicians and business men discovered that the church was merely using them as tools, and planning for their ruin after they should have been used, they determined to resist as is their American right.

The bravest and best of the non-Mormons led out for the American Party. And to vindicate their own position, they had to prove that their attitude was not one of antagonism to the city and the state, but only one of resistance to evils which if not checked would wreck the city and the state. Therefore they had to tell the real truth about things in Mormondom. And that truth can no longer be successfully disputed by apologists for the Mormon Church.

It ought to make some of the non-Mormon defenders of Mormonism hang their heads in shame when they read what the American Party said during the campaign, concerning conditions in Salt Lake City and Utah. It must be borne in mind that the men who uttered these things have all their earthly possessions within Mormondom. Many of them have lived there for a generation. Some of them were born there. Their social and business interests are there. They want to build up a great American state. They realize that they have put everything upon the altar. Because of love for the city and the state, and because of their own pride and their self-interest, they would not say one unjust word.

Here are some of the things deliberately said and indisputably maintained by the American Party organ and by speakers in Salt Lake during the recent campaign. I shall quote from *The Citizen* which was the organ of the American Party in the fight:

Over 10,000 Mormons have left the city the past few years and have settled

in the neighborhood of Los Angeles. The majority of them left here on account of high taxation. The exit of the Mormons became so strong that some of the church leaders admonished those remaining to not leave the state. Many Gentiles have also left to get away from high taxation and religion in business and politics.

There must be an absolute, irrevocable and final separation of Church and State in this community before we can hope for any improvement in our city government.

Residents of Salt Lake City have long enough endured the finger of scorn because their city had the reputation of being the side show for a church organization.

But patience, although a virtue and of long enduring qualities, also has its limitations; and the execrable extravagance of the present city administration proved to be the last straw the camel couldn't carry.

There are a number of weak-kneed, spineless Gentiles in this city who are willing to submerge their opinions of right and wrong, if they think by so doing they can sell a shirt or a collar button to a Mormon. Such Gentiles are more to be blamed for the conditions now confronting us than are the leaders of the Mormon Church, for it is the attitude of these sycophants which encourages the Mormon leaders to dictate in politics and in business.

There are other Gentiles who, having an eye single to political preferment, are also willing to support for office those who, in their opinion, are in favor with and backed by the church leaders.

Is the church in politics less dangerous than the church in business?

* * * * *

And so the millstones grind steadily on, and between the two is a disintegrating city and the crushed hopes of thousands of tax-ridden people whose holdings are a drug on the market.

In the name of God are these things done.

In the name of God is there no way to uproot the tyranny of the priesthood and make Utah an American state where the rights defined by the Constitution will be restored to the people; where investment will be safe from the radical action of church-directed legislatures, and the first qualification for public office will not be a place in the priesthood?

Tithes and taxes go hand in hand in Salt Lake and Utah, and the poor Gentile pays them both.

Utah citizens have seen their populations decimated by the outgoing of those who were less disposed to silently bear the impositions which have been thrust upon the community. They have seen the value of their property drop and their taxes mount higher with each year. Those who have had the patience to remain, in the hope that some day conditions would grow better, have been compelled to suffer loss in true freedom, loss in property values, loss in population, loss in opportunity for advancement, loss in the Americanism which rightfully belongs to American states, and almost loss in their own self-respect.

The American Party has come to stay until Salt Lake shall be an American city, and Utah shall be an American state. So its leaders proclaim, and so all good citizens may prayerfully hope. To redeem Salt Lake and all of Mormondom from the abject thralldom in which this region is now held, is a work worthy of the bravest and best of American people.

This is one of the fairest regions on the Lord's foot-stool. It is filled with resources. It has a population which, if permitted, would make development of opportunity for the individual and would add to the worth and security and glory of the nation.

All that is needed is to have such men as the American Party leaders continue their patriotic work, and they will gather a following which at an early time will sweep the tyranny of Mormonism out of Mormondom and give Gentiles and Mormons alike a righteous American opportunity.

CITIZENSHIP CREED

of the

AMERICAN BAR ASSOCIATION
CITIZENSHIP COMMITTEE

I believe that as a good American citizen I must maintain continuously a civic consciousness and conscience; that my country needs my active service in times of peace no less than in war; that patriotism must be a constituent part of my religion; that no prouder boast can emanate from my lips than truly to declare, "I am an American citizen," and that as an American citizen the Constitution of the United States ought to be as actual a part of my life and of my religion as the Sermon on the Mount.

THE ARTFUL OLD GUARD

By Junius Channing Quincy

I am still wondering a little, but a large share of my wonder of some months ago has been thoroughly satisfied.

When Magnus Johnson was elected senator from Minnesota—a real dirt farmer was he, with Republican connections but Progressive tendencies — I wondered what the Old Guard would do to him.

For be it known that the Old Guard excels in the intrigue by which it surrounds a new man, flattering him, cajoling him, subduing him, opening committee opportunities for him, giving to him social recognition, et cetera, et cetera; and finally adding to this, if necessary to conquer him, such secret opposition and such public ridicule as to give him a bad standing among his own people at home.

I was sure that the Old Guard would surround Magnus. He is quite a fellow among his own folks in Minnesota. He says straight out what he thinks. And mostly what he thinks is true, no doubt. But it is bad form to be too direct—as for instance for the Progressive Republican to find any open fault with Republican tariffs or Republican measures in general, or with Republican senatorial leadership.

And the expected has happened. Senator Smoot called Magnus Johnson and Henry Cabot Lodge together. Mr. Smoot was the choice mediator in this case. He is of Scandinavian ancestry, so he thus had a tie of ancient kinship with Magnus Johnson. Also he is a stand patter of the stand patters and this made a political tie with Mr. Lodge of Massachusetts.

The result ends much of my wonder; and properly understood, it tells very much to the constituency of Magnus Johnson out in Minnesota.

When they got through their mediated conference, Magnus said that Henry Cabot Lodge was "a fine gentleman," and Henry Cabot Lodge said that Magnus Johnson had "deeply impressed him."

Every time a new man goes with an avowed new set of determinations to Washington, I always begin to wonder how long he will last. And very soon my wonder is lessened or utterly annihilated. Usually he is taken into camp.

MORMON SUGAR GRAFT

The Federal Trade Commission holds that the Utah-Idaho Sugar Company and other parties conspired to monopolize the beet sugar industry of Utah, Idaho, Washington, Montana and Nevada. It is generally known that the Utah-Idaho Sugar Company is largely controlled by the Mormon Church. Other sugar interests are also influenced by this same malign power.

The findings of the Commission are very interesting to the general public. Fourteen particulars of wrongful action by the companies and individuals are given and among them are these:

By making divisions of territory for the purpose of preventing competition in the growing of beets and the erection of factories.

By using their financial power and influence so as to cause banks and others to refuse credit to and to discourage competitors from the purchase of sugar beets and the manufacture of sugar.

By inducing beet growers to break or cancel contracts for the production of beets for competitors.

By circulating and publishing false, misleading and unfair statements concerning the machinery and equipment of competitors.

By offering to advertise in newspapers circulating in Western States where competitors were located, with the understanding that editorial policies be in favor of the defendants.

By financing secret agents for the purpose of inciting financial trouble for competitors, and by secretly acquiring stock control in the business of competitors.

By financing secret agents for the purpose of harassing competitors with groundless litigation and lawsuits.

EDITORIAL

THE PRESIDENT'S MESSAGE

It is now quite certain that the long silence of President Coolidge was not because he lacked ideas or the power of speech. His message to the 68th Congress at its opening, delivered by him in person, demonstrates that he can think and that he can state his thoughts in plain words; further, that the months following the death of President Harding had been spent in serious reflection upon the state of the country.

There is nothing sensational in the language of President Coolidge's message. But there is something very thrilling in the courage and clearness with which he tells to the Congress, to the country and to the world, his recommendations for laws and policies.

We shall have to look back several years to find anything to compare with the pronouncements of Calvin Coolidge.

One may disagree with him in any or in all parts of his policy or principle; but one must have this consolation that one knows with what he is making this disagreement. There is no evasion. There is no subterfuge. There is no concealment. There is no neglect of issues.

The President favors tax reduction. And he says so.

The President does not favor the bonus. And he says so.

The President does not favor an attempted restoration by law, of losses incurred by the farmer. And he says so.

The President favors the World Court. And he says so.

The President is opposed to the exemption of securities from taxation. And he says so.

The President is in favor of strict enforcement of the prohibition law. And he says so.

If now we can get the Congress to act in an equally clear way; if the men who have to shape legislation will keep silent while they have nothing to say, and will really say something when they do speak; if our senators and representatives will meet as fairly and as intelligently and as conscientiously the responsibilities of lawmaking as the President has met the responsibilities of the Chief Executive, out of the next few months may come a great relief to the country and a vast encouragement to the world.

This may be a long session of Congress. That is an unhappy prospect. If in three months after its opening, the Congress could deal directly with the great questions which are before it, the country would offer a prayer of gratitude for the relief. But probably we shall have to go into the gasping summer, watching delays and partisan tactics and bloc movements, and insufficient law where law is needed and an oversupply where none is needed; in order that two opposing parties, or three or four parties may have a lot of factitious issues to spout before the electorate.

Congress is composed of a lot of individually able men, but it is under a system which induces procrastination and pettiness and pelf.

And strong as is the message of the President in its recommendations; and optimistic as an observer may ordinarily be; it is almost an assurance that we shall not have out of this Congress, in its approach to the Presidential election, that kind of action which is recommended by President Coolidge and that kind of clear and patriotic promptitude for which the message is an example.

IS THE CHURCH A REFORM SOCIETY?

Concerning this question there is much confusion and conflict of thought. There are Christians who maintain that the Church exists for just one purpose and that that purpose is the salvation of individual souls. They maintain that in order to accomplish this purpose the Church can rightly function only in evangelistic and missionary activities. Most of our works on Systematic Theology are constructed on this theory. They contain elaborate discussions of all those doctrines which relate to the fallen condition of men, their inability to save themselves, the saving work of Jesus Christ for the purpose of peopling heaven with saved souls, and the process whereby they are brought out of the kingdom of darkness and translated into the kingdom of light; but scarcely a word about transforming the world with its divine institutions into the Kingdom of Jesus Christ. While the first of these theological tasks certainly ought to be done, and done well —as it often is—the second ought not to be left undone.

There are Christians who maintain that the Church loses spirituality and power if it engages in the work of reform. It is held that since reform movements as a rule are not based on any clearly defined Christian principles, and are often advocated for mere humanitarian or economic reasons, the Church is in danger of descending from that lofty spiritual level on which it was placed by its Founder, if it allies itself with any such movement. And it is quite plausibly maintained that if the Church holds steadily on its predestined way and adheres to its one purpose of saving souls, it will do more for reform by means of those by-products which are constantly thrown off, than by any direct reform activity in which it may engage.

However plausible this view may be made to appear, there must arise a suspicion in every well-informed Christian's mind, that it is not in harmony with the Scriptures. Since it appears from the preceding discussion that, in the deepest, truest and most comprehensive sense, Jesus was a reformer, it surely follows that in the same sense His mystical body, the Church, must be a reform association. It is not enough to maintain that the Church throws off by a kind of emanation process, spiritual influences that uplift humanity in general and that tend toward the reformation of social, industrial and political institutions. It would be impossible for Christianity to exist long in any community without producing such results. But it is quite clear from the teachings of Scripture that the Christianizing of society, the reclaiming of such institutions as the household and civil government, and the subjection of all things to the scepter of Jesus Christ, is a very definite part of the divine program. The very fact that the State, as well as the Family, is a divine institution, carries with it the implication that God does not intend to leave such institutions in the hands of satan. It is altogether in place therefore, to repeat what has been quoted before, that "God sent not His Son into the world to judge the world, but that the world might be saved through Him." And let it be remembered that the Greek word rendered "world" is *Kosmos*, and means the human family in its orderly arrangement secured by the home and civil government.

But it is well to inquire whether or not there is any ground for the contention that the Church cannot safely engage in the work of reform? We unhesitatingly answer that there is. When a reform movement is launched that has for its goal the removal of evils that have become entrenched in law, and perhaps in the constitutions of states and of the nation itself, it is al-

together probable that the promoters of the needed reform will enter the political arena and seek to secure that reform by political methods. But it is altogether contrary to our ideas of the relation of both Church and State, for the Church to adopt or to help to operate such a program. We have no sympathy with the outcry against mingling religion and politics. The one thing in which our politics are most sadly deficient is religion. But we have a great deal of sympathy with the protest often raised against the Church, as such, meddling with politics. Such ecclesiastical and quasi-ecclesiastical bodies as the Roman Catholics, the Jews and the Mormons, transgress very grievously in this regard.

But it must not be forgotten that Christians are citizens as well as church members, and there must be some way whereby they can utilize their Christian energy in behalf of Christ's Kingdom in the social and political realm. Of course it is a foregone conclusion that ministers of the gospel will preach the whole gospel of the Kingdom if they are faithful and well-informed. It is also true that faithful church members will stand by their pastors in so doing. But how can Christian citizens express themselves practically as citizens in behalf of reform? Doubtless this can be done, at least sometimes, through a political party and at the ballot box. But is it not quite generally agreed among Christian citizens that as things now are this is not sufficient?

Again the question arises concerning the possibility of giving sufficient expression to principles of Christian reform through some reform organization. There is the question also concerning the danger of descending to too low a level for our spiritual safety when so doing. If reform organizations, for the sake of securing the cooperation of a large constituency, are willing to relegate to the background the fundamental principles of political reform, are not the spiritual interests of those who align themselves with such a movement placed in jeopardy?

But is it a fact that all reform movements do thus compromise for the sake of popularity? Certainly the Woman's Christian Temperance Union has never made any such compromise and it has been crowned with abundant success. Instead of spiritual interests being placed in jeopardy by co-operation with this association, they have been greatly enhanced.

At least as much may be said with reference to The National Reform Association. And it can be said without boasting, that this Association is based on some of the most important of the Christian fundamentals. No one who knows the principles, aims, activities and history of the Association, would ever think of expressing any fear that spirituality would be endangered by co-operating with it in its efforts to Christianize this nation and Government.

Christian people throughout the land are requested to acquaint themselves with the newly formed plan adopted by The National Reform Association, whereby the churches of all Protestant denominations may advise their members as to the matter of giving expression to the principles of Christian citizenship in the way that will be most likely to lead to definite practical results. *R.C.W.*

That was a magnificent cry that American Methodism sent out in asking for help for Japanese Methodism: "What fell in a day, we will build in a day." Let us hope the results of Christmas Sunday, December 23, 1923 met the splendor of the slogan.

To abdicate your rights in favor of a political machine is to descend from righteous sovereignty to unrighteous serfdom.

MATERIALISM CAN NOT SAVE EVEN MATERIALISM

Woodrow Wilson has said: "Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit."

In all the remarkable utterances of his remarkably prolific output, nothing has ever been said by Mr. Wilson, which is greater than this.

The whole suffering of our nation and the world is because of the neglect of the divine principle of righteousness. Cities are misgoverned because there is unrighteousness in the public official, as well as neglect in the life of the individual citizen. Nations bankrupt themselves of material power by the very search after more material power. They seek first the kingdom of evil and then all is taken from them. And the world goes on with its peoples hating and attacking each other because of sordid ambitions and of fears engendered by the evil one.

It is because of this search after material grandeur first, followed by neglect of the aspiration to spiritual splendor, that our civilization stands atremble today — with the prediction made by students of evolution, and even by some persons professing a faith in the Christian religion, that our civilization is doomed, that the world must come into ruin and that the human race must start all over again.

In its neglect of the saving and sustaining truth the human race is as blind and willful as though we were dumb brutes turned mad by terror or hunger. We have full knowledge that spiritual power is the real power. All history is a demonstration. We have no need to go into remote ages for the proof. We who live today have seen spiritual power triumph over brute strength. We saw the French hold, by the authority of the spirit, when every reason in mechanics could be given why the Germans would be successful in their advance upon Paris by the appointed day. It is not will alone; for the Germans had as strong will as the French. It is not alone mentality; for in all measure of intellectual processes, the German were equal to the French. It was because something came to the French from a higher source than humanity can develop from within itself—spiritual strength.

Our nation is troubled with complex questions. There are blocs and movements and jealousies and injustices within the nation; and there are entanglements in international relations, or a neglect which may be worse than any entanglement could be. And we fail if we seek to solve these great issues by mere material considerations.

Woodrow Wilson is right. Spirituality alone can save the things that we count of material worth.

And the Lord is calling by every message which He has directed to humanity, either in words from the lips of His prophets or in the events which he has ordained or permitted; He is calling for the rulers of our civil government, the powers that be who are His ministers, to bring this nation into spiritual harmony with the Lord of nations who sits upon His throne.

Sometime, we firmly believe, some man standing in high civil place in this nation, will cry out God's message, speaking as a minister of the Lord in the civil sphere. And when such message shall come from lips dedicated to the truth as the man himself will have been dedicated to the Divine service, the millions of American citizens will arise in joyous acclaim. To spiritualize this nation is to redeem the nation from every doubt and from every danger.

Give Mellon a Chance

By James Ellington Mason

There are some of us who think of Andrew W. Mellon as a financial genius. To our mind he takes rank with the greatest in our own history and with the most eminent financiers that Europe has produced in a century.

There may be some things about Mr. Mellon's administration with which I would find some fault if they happened to be under immediate consideration.

But I am disposed to look at the main duty of his office, and to consider what is being achieved in our finances. To my mind the chief business of a Secretary of the Treasury is to devise financial measures for the Government, and under the law to administer such measures to promote the general welfare. If the Secretary of the Treasury can perform these duties in a satisfactory way, for one I shall be disposed to leave a lot of his minor cares out of the consideration. His department has been burdened with a lot of extraneous things which should have belonged to other departments or to special bureaus or departments created for the purpose; and I am not going to find fault with Mr. Mellon because be gives his remarkable talent to the chief duty of his office.

It took a genius like Mr. Mellon to bring order out of the chaos of Government finance. And it took a man with courage like Mr. Mellon's to call a halt on the mad race of expenditure in the United States—a money expenditure which was made possible only by the piling up of additional taxes or the continuation, if not the enlargement, of the present public national indebtedness of more than twenty-two billion dollars.

The people of this country have been loaded down with a taxation unbearable.

Probably a sum of ten billion dollars, or very nearly that amount, is taken for the operations of Government, national and local, every year! Somewhere, somehow, some time, there had to be a change or there would have been bankruptcy or rebellion—or both.

Mr. Mellon proposes a cut of more than three hundred millions of dollars in the national taxation. He would have certain mitigations of the complicated income tax and he would remove some of its difficulties.

And this is only the beginning. If Congress will permit his policy to prevail, we shall start on the right path.

We are paying, and shall pay for many years, a severe penalty because of the arrogant and ignorant rejection by Congress of the policies proposed by Secretary Mellon and earnestly urged by the late President Harding.

They wanted an income tax law which should give a fair opportunity for industrial progress without confiscation of the bulk of legitimate profits. Congress dismissed this for cheap political reasons.

They wanted a provision under which it would have been impracticable to issue tax exempt securities for local purposes. The reason was perfectly plain. Money which should have gone into channels of commerce to stimulate industry and trade, was "salted away" in the tax exempt securities issued by local government bodies. A treble evil occurred. The general Government lost the revenues which should have been derived from profits on investment; commerce was denied its proper stimulant; and local government was excited to extravagant expenditure. To these evils which now have ensued, Secretary Mellon called attention. But Congress refused to heed the warning.

For one, I am hopeful that this time the Congress may pay some attention to expert advice. We must be-

gin a reduction in the mass of taxation; we must be very discriminating; and we must get rid of complications and injustices.

Secretary Mellon may fail to administer some of his bureaus according to the wish of certain of his fellow citizens, including myself. But let us do justice to this remarkable man. In the chief domain of his appointed duty he is unquestionably one of the ablest men in the financial world. Neglect of his advice by Congress will only protract our present difficulties and provoke new disasters. But a following of his far sighted plans will lead us out of the financial wilderness. It is to the interest of all. The burden of taxation finally rests upon the labor of the world. And when the politicians reject statesmanlike advice, that they are trying to mulct the rich and spare the poor, they are merely holding old burdens or adding new burdens upon the backs of the toiling masses of this country.

What's the Matter With This Hat?

By Benjamin Jenne

Many of the writers for The Christian Statesman seem to look at the political arena with only one eye. They see nothing but Republican hats in the ring. Just as a matter of fairness suppose we look at some of the Democratic possibilities.

There is one man who is attractive, not only because of his own merits but also because of the kind of opposition which his candidacy provokes. He is William G. McAdoo.

Not long ago I read a copy of the address which Mr. McAdoo delivered in Los Angeles to a graduating class of a university. I was struck by the integrity of his utterance and by his daring. He stood for the Ten Commandments and the Christian religion. He asked the young men and women who were entering into the world, to take the great principles of our faith as the platform upon which their lives should be lived.

Therefore it is not surprising to find that the old Bourbon bosses of the Democratic Party have entered into a combine against him. Imagine Charles F. Murphy of Tammany supporting a man who stood for the Ten Commandments as the basis for citizenship, and for the Christian religion as an incentive and a guide to our national movements!

And with Murphy are some bosses of the same kind. No wonder they all flock together in their terror. They are willing to stimulate a lot of small booms in a lot of localities for favorite sons of states, the plan being that after all of them have come together in a convention and one after another of these minor people have been relegated to defeat, their supporters are expected to cohere against such a man as McAdoo and in favor of someone of the Al Smith or the Edwards type. I have a very high regard for President Coolidge and for Governor Pinchot, both of whom have been commended many times in The Christian Statesman. But I want to record here a word of praise for William G. McAdoo and to offer an expression of confidence in him.

All his lifetime he has lived the precepts which he now declares. From his youth he has stood upon the platform—the Ten Commandments and the Christian religion.

If the Democratic Party should nominate William G. McAdoo and if he should be elected, I will try, in my own person, to be contented enough to make up for any grief which other writers of The Christian Statesman may feel for the loss of their favorites.

A Birthday

By Ella Woolston

As the fourth anniversary of the birth of a bright, strong child that was born to Uncle Sam on January 16, 1920, occurs on January 16, 1924, it is well to consider the conditions connected with the birth of that child.

The little one was named Prohibition and carefully laid in the cradle of the Constitution of the United States by forty-five of those states. Like all good fathers Uncle Sam provided for his child's support, by a law called the Volstead Law, and a thrill of joy entered the hearts, and a look of happiness came on the faces of thousands of heavy-laden and sorrowing women and children because Prohibition was born.

But some people did not want this child and are its enemies. These are called anti-prohibitionists or Wets, who, having failed in their efforts to prevent its birth, took counsel together (like Herod of old) as to how they might kill the young child, and they are now sending forth false statements, bootlegger's activities, smuggling schemes and other plans by which they hope to destroy Prohibition, asking to have its support weakened by light wines and beer, knowing that thus they can nullify the law, and so finally kill Prohibition.

Herod sought the Christ Child's life because of his greed for power, and these anti-prohibitionists seek the death of Prohibition because of their greed for gain; they are the Herods of today. This child, which is still in its infancy, having just entered the fourth year of its troubled life, has not had a fair chance to develop, owing to the constant efforts of these enemies to destroy it. As God protected the Christ Child from the wicked schemes of Herod, that he might live and die to save all people who will accept such a wonderful gift, so he is protecting Prohibition, and it will live and grow until it also blesses all the peoples of the earth. The earth is the Lord's and the fullness thereof, and who can stay his hand? These enemies of Prohibition will receive their reward as Herod did, for the law of God's rewards is sure. What we sow that we shall also reap. This fight against Uncle Sam's child will end in complete defeat and confusion.

Some of the child's friends who did want it and who aided in bringing it forth, have gone over to the enemies and are also crying for wine and beer. They have become tired or indifferent and in this fact lies the only danger to Prohibition and the only hope of the Wets. These false friends are aiding and abetting the enemies of the Constitution of the United States. Are these good citizens? This same Constitution, with the laws of the United States which shall be made in pursuance thereof, is the Supreme Law of the land, and the Eighteenth Amendment is one of those laws. This says, "the making, selling or transporting of all intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territories subject to the jurisdiction of the same for beverage purposes are hereby prohibited."

It is the unselfish, never ceasing efforts of the Woman's Christian Temperance Unions and of hundreds of thousands of others who love the Christ Child and the suffering peoples of the earth, that will win the fight; and they are gathering millions strong, to save Prohibition from those who seek its life; and because the growth of this God-given child means the uplift of His fallen children, Christ and Prohibition will go hand in hand carrying peace and good will to all mankind.

OUR WATCHTOWER IN WASHINGTON

By Sam W. Small, D.D.,
Director of *The Religious Exchange*

CHRIST AND BELIAL:

In the new Congress there will be influential and determined efforts made to have the Government of the United States recognize the Russian Soviet usurpation government and enter into treaty relations with it. The principal reason assigned is to open "markets" and re-create "trade." In other words, to put commercialism above every consideration of Christian civilization and moral principles of government. It is a glaring appeal to enthrone Mammon over every interest of twentieth century ethics, democracy and religious obligations.

Whether for dollar diplomacy the people of this Christian nation will consent to equalize themselves with a Red cabal that permits the public burning of an effigy of Jesus Christ and proclaims "To hell with the Bible and the Churches; we are atheists and we are anarchists!," will be brought to the test by the forthcoming action of the United States Senate upon this proposition for Russian recognition. What shall the verdict be?

A PAGAN CAPITAL:

I am amazed to learn how few of our well-informed Christian ministers and people know that there is no Sabbath observance law in Washington City—our national capital. David Lloyd George, the great ex-premier of Great Britain, on his recent visit to this city, expressed profound astonishment over the fact.

What better Christian civic work can our 170,000 ministers of Christ in America do, than to inform their congregations of this deplorable condition and secure their signatures to petitions to the Congress to speedily remedy this solecism of our boasted Christian civilization?

Many thousands of our children from schools and colleges, are annual visitors to the historic fanes and treasures of this superb capital. What must be their conclusions in regard to Sabbath observance at home, when they discover that the seat-city of their National Government is the weekly arena of a pagan holiday instead of a Christian holy-day?

Every Christian voter in the Union can powerfully help to abolish that evil condition by protesting against it to his or her senators and immediate congressman. To the work, to the work!

PROHIBITION BOUND!

Talk about Prometheus bound to the rock and the vultures feeding upon his liver! He was only a mild victim compared with Prohibition. The vultures of politics and criminal greed are feeding daily and significantly undisturbed, upon the vitals of the Eighteenth amendment and the Volstead Act, which is its liver!

Reliable witnesses and figures prove incontestably that the people are being hourly and ruthlessly robbed of their decision to abolish the liquor traffic from our national life.

To say that their verdict cannot be executed is to impeach their sovereign power and the integrity of their officiary. If that impeachment must be taken seriously then our Government is a failure. Why, then, is prohibition so generally ineffective?

Banish politics from authority to name the enforcement officers, put them

under rigid civil service and then we can learn whether America has honest men enough to obey their oaths and enforce the law.

Get rid of a lot of rummy judges in many states and districts and get honest judges who have no sympathy for liquor and its outlaws. Impeach the recreant judges and not the outraged laws.

Jail every bribe-taker and co-conspirator with the bootleggers and rum runners.

Then, if prohibition doesn't prohibit —order out the troops!

There is really more bootlicking than bootlegging around our national capitol.

The representatives of states that formally recognize God in their constitutions, should be unanimous for recognizing Him in the National Constitution.

Those who imperil any part of the Constitution and laws imperil all their own rights under those instruments.

A LAW-KEEPING PRESIDENT:

In the White House now we have a President who believes in the authority of God and who keeps His law. President Coolidge not only does not play golf on the Sabbath day, but does not go joy-riding on the "Mayflower" yacht up and down the Potomac river and Chesapeake Bay on the holy-day. He goes on Saturday afternoon and is back home in the mansion by the usual New England bedtime. On the Sabbath he goes to church, usually to both the morning and evening services; and he is not averse to attending "the other fellow's church," although since becoming President he has openly given his membership to the Congregational communion.

Isn't it strange that so eminent and busy a personage as President Coolidge can thus honor the Almighty and His commandments, and that lesser persons in society and business think they cannot live comfortably without making the Lord's Day one of riot and irreligion?

CHURCHMEN ARE LAWMAKERS:

Analysis of the biographic sketches of the senators and representatives in the Congress shows that a comfortable majority of them in both houses, record themselves as members of some Christian church denomination. This fact is significant in several senses.

It denotes a general popular insistence that the governing element of our Nation shall be men having some open claim to religious faith and moral character.

It also denotes that if the Christian concensus of the nation would demand moral legislation as a *sine qua non* to official service we would get such legislation in larger volume and in satisfying forms.

It is clearly up to the Christian denominational bodies to unite their demands upon Congress, with the certainty that they can have what they want if they will only want it hard enough to work for it.

The Religious Exchange will be a facile and forceful medium through which they may operate.

Thou nation of God's choice, forget not Him who raised thee to thy power!

Education, more precious than science, is imparted to the youth of a nation by public example.

Upwards of twenty-two thousand applicants for Mr. Bok's $100,000—about $4 apiece. And the real Peace Plan was already in existence. Just six words: "Make disciples of all the nations."

Guarding the Citadel Within

By Thomas L. Comstock

The Government has placed a great American at a strategic point. I mean away down in Pittsburgh, Pennsylvania, which we New Englanders view as the beginning of the West as well as a great industrial center and a seething cauldron in which men and metal are boiling.

I mean Federal Judge Joseph Buffington. He represents my ideals of an American jurist, and an American patriot too, in his dealings with applicants for naturalization.

If all judges were like this man, we should have less of a problem in seeking to Americanize in fact, the people who have been Americanized in law by reckless admission into a citizenship for which they were not prepared.

My newspaper reports that Judge Buffington addressed a group of men to whom he was granting naturalization in a recent session of his court, and talked to them about real Americanism.

He asked them to forget the racial differences and the bitterness which are so surely provocative of national unrest and which even now threaten war in the various countries; and he urged them to take up their new citizenship with a determination to join in the happiness and prosperity here assured to the loyal and industrious and contented citizen.

Before he had thus given the final admonition, Judge Buffington had looked into the qualifications of the individual applicant; and no one was passed who could not give satisfactory assurance of devotion to American institutional ideals.

That is what we need everywhere from the Federal bench. It is a blessed thing that examples are being set by men like Judge Buffington and Judge Symes and others throughout the country. If we had started this kind of dealing with the alien thirty years ago, the country would have been spared a whole lot of troubles of social and political character.

There are today in congested or industrial centers of America, tens of thousands of people who hold the right of franchise by law, but who have no moral right to its exercise. They vote without reason and without conscience. They huddle in racial groups or in industrial blocs. They are farmed out at the polls by a padrone. The magnificence of American history and American purpose are not visible to the eyes of their spirits. They were inducted into the legal status of citizenship because the bosses wanted them for voting purposes, and not because they had yet acquired competency as free men under a free government.

For a long time I have been opposed to the present terms of the naturalization law. It seems to me that the required period of residence in the United States is too short. It is true that in a few notable instances men and women have come here from other lands, who have understood our civilization, our institutional life, our history, better than most people of American birth; but these instances are so rare that they only serve to emphasize the generality of the rule that the ninety and nine who come here ought to remain a full period of twenty-one years before they get the rights which an American born person acquires only after he has been here twenty-one years.

Lacking a law to require this longer residence, the only protection is in the hands of the Federal judges. They can so scrutinize the mental and moral qualities of the applicant, as to insure an admission only of the fit. Wherever a man lacks in any of the qualities essential to reliable American citizenship, he ought to be turned back and required to study and assimilate until he can show one hundred per cent qualification.

This is just as important as it was when we admitted European immigrants without any restriction. It is true that now we limit the number and that we make some requirements of physical and moral and self-sustaining fitness. But it is equally true that some of the most unfit in the sense of moral qualification are helped into this country by organized powers here of racial and religious type. Some of these unfit are revolutionaries of the most dangerous character. They are quick to learn the superficials, they are glib of tongue, they are ambitious to an inordinate degree; and they want American citizenship for what it will give to them in a selfish way. And against these the courts ought to be on their guard. For many of these super-clever folks are coming here with a determination to overthrow the political and religious foundations of this Republic.

NO SECRET COMBINATIONS

Rev. J. Hobart Egbert, D.D., of Chatham, New Jersey, gives this free translation of an ancient statesman's utterance: "No laws or judicial proceeding can be just or commendable which exist and operate by means of a secret combination. Justice can only live and exist in the open air, and when she ceases to be public she degenerates into revenge and hatred. Your system is too much adverse to the laws of nature and the laws of God to be connected with judicial proceedings, which are intended to promote justice and equality, happiness, peace and harmony in communities especially where laws exist and are enforced as far as possible."

The best and safest movements in the progress of men, the movements most permanent in result grow in the wholesome sunshine of frank and open dealing.

THE CAPTIVE

By Florence A. Wilson

He fell before the gloating enemy,
Wounded and spent, life strength was ebbing fast,
His fettered limbs protesting wearily
When the foe cried "We have you then, at last!
Ours to subdue, to humble as we please,
No more the right of power you'll defy;
Serve now our will or suffer bitterly,
And swear allegiance or you quickly die!"

With mighty effort as from One Supreme,
The captive rose upright and unafraid
As though he stood in perfect liberty;
Yea, calmly smiled upon the foe and said
"My body use as evil may suggest,
Deeds worthy of the men who are like you,
Where might makes right no matter what the end,
Though gained in ways scorned by the ever true.

"Man may destroy or bind one who is free,
And captive be the one who rules by sin;
He does not know the truth of liberty,
Whose body free, yet fast is bound within;
And bodies are not men, nor soul, nor will.
Destroy me now, you only set me free,
My soul released will yet be living still,
And bound yourselves, who claim the victory."

The Smoker Ought to Know the Facts

By John A. Rankin

You may have heard the curious fable that the people of Norway and Sweden have about a very savage wolf. So savage was that wolf that no chain could bind him, nor could any trap hold him. But one day a good spirit came along with a very fine smooth-looking chain with which he undertook to bind the wolf. Everybody laughed at the good spirit; even the wolf looked on it as a huge joke. The wolf consented to be bound, on condition that when he had broken the chain he should eat up the good spirit. So the long, silky chain was bound round and round the wolf, and when he tried to break it he found that it was impossible to do so. The good spirit immediately took an axe and struck the cruel wolf dead.

The tobacco habit is just like that silky chain. It seems a very simple and innocent thing, but after handling it and tasting it for a good while, the strongest man finds it is impossible, except by the power of the Holy Spirit, to free himself from the "weed." If you were to ask a user of tobacco why he used it he would likely reply: "Oh, it's just a habit that I have." He never thinks for a moment that the habit "has him," instead of his having the habit.

We believe that this is an ethical subject, that it has to do with man's *moral* nature. We take it up, not with any spirit of controversy, but with the desire to help our brothers, yea, and our sisters, too. And in doing so we shall attempt to present the subject fairly without any apologies. We know that there are some good Christian people who smoke and chew tobacco. Your father, or husband, or brother may do so, but if your father or mine drank whisky, played cards and gambled, it does not say that doing any one or all of those is right. If using tobacco in any form is right, then everyone of us, Christian or not, should advocate its use. Isn't that fair? But if its use is wrong, then all, Christians at least, should denounce it, and do all that they can by example and precept to discourage its use, its being bought and sold, its manufacture, and its cultivation.

Dr. C. C. Ross, of Columbus, Ohio, tells us that nicotine is present in tobacco from 1½ to 8 per cent, according to the climate in which it is grown. Nicotine is even found in tobacco smoke, as is proven by the well-known sickness that attends the first attempt to use tobacco. He further states: "The nicotine in tobacco is one of the deadliest poisons known. Death has been caused by one-fifteenth of a grain. When used it is present in all the tissues of the body, and has been found two or three months after death in the bodies of animals destroyed by it. On account of its poisonous action it is seldom used as a medicine."

And another writes: "Nicotine . . . exercises its distinct effect upon the nervous system, tending to excite it to an unnatural degree of activity, the final result of which is weakness, or even paralysis."

It poisons the blood as is shown by the boy who went to a physician for advice. That boy told the physician that he smoked thirty cigarettes a day on the average. He asked the boy if he did not blame that for his run-down condition. The boy replied: "Not in the least, I blame my hard work." The doctor shook his head and said to the boy: "Let me show you something. Pull your sleeve back." And the doctor placed a leech upon his thin pale arm. In a moment the leech fell dead to the

floor. The doctor explained to him "that is what your blood did to the leech." "I guess it wasn't a healthy leech in the first place," said the boy. "Well, we'll try again," the doctor replied. So he put two leeches on his arm this time. And the patient said: "If they both die I'll swear off, or at least I'll cut down my daily allowance from thirty cigarettes to ten." Very soon both leeches dropped to the floor dead. "It is the poison in your blood. All the cigarette fiends have it," said the doctor. "Doc," said the young man, "I half believe you are right."

I cannot do better here than to give a few of the many opinions of medical authorities and experts on cigarettes and on smoking them. Dr. J. H. Kellog, of the Sanitarium of Battle Creek, Mich., says: "We should remember that there always is present in cigarettes, nicotine, a far more deadly poison than opium." Supt. George Torrence, of the Illinois State Reformatory, writes: "I am sure cigarettes are destroying and making criminals out of more boys than the saloons. Cigarettes are not the effect of crime, but they are the cause of it." Mrs. Angstman, matron of a preparatory school, tells: "One youth in a preparatory school often smoked sixty cigarettes a day, and became so saturated with nicotine that one day after playing ball he was startled to find his perspiration had made his undergarments as yellow as if dipped in dye" Dr. Rush, instructor of physiology in the University of Vermont, put groups of medical students through various smoking experiments. Here are the results of those experiments: "Smoking reduces the mental efficiency of the smoker 10.5 per cent. There is damage done to brain and muscle." He accepts the experiments from Yale University, namely, "that within half-an-hour after smoking a cigar the muscular power falls twenty-five per cent."

Have you ever heard about the boy, Ernest? Ernest was the son of a poor widow woman. She had no other support. So one day he went to apply for a job that he saw advertised in the paper, by a big manufacturing firm. He felt sure of getting it. The manager asked Ernest to let him see his hands. The manager saw the yellow nicotine stain on his fingers, for Ernest was a cigarette smoker. The manager said: "Young man, you have the trade mark. Your recommendations are on your fingers. We have no position for you, for we never employ a cigarette smoker." Ernest went home, told his mother, and promised her that he would not use any more cigarettes. He kept his promise, removed the trade mark and was given a good position.

Using tobacco is injurious physically and mentally. You will say, "That's old!" It may be old, and yet there may be some new things about it which you have never heard. I shall give you here another word from two eminent authorities. Dr. E. L. Keeley says, "Tobacco enfeebles digestion, produces emaciation and general debility. It lays the foundation for nearly every nervous disorder now common to the American people. It produces amaurosis (i. e. loss of sight due to part or complete paralysis of the optic nerve) and color blindness, insanity, epilepsy, bronchitis, rheumatism, asthma, dyspepsia, catarrh, tobacco heart and cancer of the stomach."

Dr. R. B. Gilbert, demonstrator of anatomy and chemical professor on diseases of children, in the University of Louisiana, tells us, that "Tobacco is wholly irritant * * * taken in large quantities, it gives rise to confusion of the head, vertigo, stupor, faintness, nausea, vomiting, and general depression of the nerves and circulatory functions, which, if increased, eventuates in alarming and even fatal prostration. Many of the so-called 'breakdowns,' attributed to overwork, are due to nothing but the excessive use of tobbacco. * * * When a person takes an over-

dose of opium, he may be relieved by evacuation of the stomach and stimulants internally and externally. For an overdose of arsenic there is hydrate of iron; but for an overdose of tobacco there is no remedy." He further states: "If you find a poor, miserable being with cancer of the lips or tongue, brought on by smoking, you might as well tell him to smoke on, for he has a disease that baffles all human skill and will torture him to death."

It is unnecessary to remind a body of intelligent people that there is a very close connection between the body and brain. Anything that weakens the body, weakens the brain; that which undermines one undermines the other. It is only when the body is in perfect health that the mind is capable of doing its best work. And one cannot portray in too strong terms the terrible evils of this most deadly poison, nicotine. We can find no shadow of an excuse for it, any more than we can find one for alchohol. Smokers will tell you that they just cannot get along without the old "friend," the pipe or cigar. They get a certain amount of solace or animal comfort in using tobacco, as they do in drinking alcohol, but it is a positive injury, and sooner or later the brain cell will show the injury. And it is worse than idle to say that men can use so powerful a poison and not suffer. With equal truth they might tell you that they could put their bare hands into a red hot fire and not be burned.

Even before prohibition came into effect Christian fathers and mothers did not want their boy or their girl to receive instruction in the public school from the bung-hole of a whisky barrel, because they believed that a teacher with a brain poisoned by whisky was not capable of giving the best instruction to their children. If such a teacher happened to get a teaching position those parents, on becoming acquainted with the fact, would be up in arms against him, and rightly so. And if they would not stand for that thing in the public school, much less would they stand for it in the Sabbath School. And there is not a Protestant congregation that we know of anywhere today, that would hire a minister who drinks intoxicating liquors. Isn't that so? You would not want any such a slave to stand up and proclaim, with a breath foul with alcohol, the good tidings of the Evangel; much less would you want, nay permit, such a man to preside at the holy communion table. Would you? Never! Well then, why aren't we consistent? Why permit a user of that most deadly poison, nicotine, in any of these or other lines? We have seen men come to the church services with big chews of tobacco in their mouths, and keeping it there throughout the service; consequently they could not take part in the praise part of the service, nor in reading the word of God responsively. I remember a physician's son, a school chum of mine, telling about his parents entertaining a minister, who preached on a special occasion, and that after the minister came from the services he (the minister) said: "I am glad to get back, for I am just dying for a smoke." And we venture to assert there are many smokers who feel the same way about a service in the church, glad the service is over so they can get back to the poisonous weed. Thus we find that the use of tobacco interferes with our spiritual lives as well as with our health.

Another reason we advance for not using tobacco is an economic one. When the saloon was in force, the two greatest sources of national wealth were intoxicating liquor and tobacco. The figures for drink in 1917 were $2,438,037,985; and for tobacco $1,400,000,000. In 1918, the last full year for the saloon, the bills were: Drink, $3,186,630,750; tobacco, $1,500,000,000. With prohibition in action the drink bill is becoming less, while the tobacco bill is growing by leaps and bounds. These facts are ap-

palling. Did you know that one five-cent cigar every day amounts, with interest on the money, to about $250 in ten years, and five five-cent cigars for the same time, at the same rate, amount to approximately $1,200? Many men smoke from six to ten cigars daily, spending from $100 to $175 a year for cigars. Some men smoke more than ten a day; the cigar seems never to be out of their mouths.

The tobacco money of a day-laborer would be nearly enough to pay for the education at a village school. Do you realize that the price a man pays for six to ten cigars a day amounts, with interest from twenty-five to sixty-five years of age, to about $60,000; or, from twenty-five to eighty-five years of age, to approximately $100,000? One who is good at figures tells us that that is true. From this you will see that what a smoker spends in sixty-five years for tobacco at that rate, would give our town two new High School buildings worth $50,000 each. That same amount—$100,000—would give three hundred and three of our boys and girls a whole college year's education in my old Alma Mater, allowing them $330 each for that purpose. Or, we could take seventy-five worthy young men and women and give them a four year's course in that same institution and on graduation morning you would have enough left out of the $100,000 to give each one of these seventy-five a graduation gift of $13.33. Or if you did not want to spend it that way, you could build five new churches at $18,000 each and have sufficient left to pay a $2,000 salary to their five pastors for the first year. But one man who is bound by the tobacco habit sends up that amount in smoke, or into a spittoon, in less than three-score years. Sometimes you will hear smokers, particularly old men, tell that they have used tobacco all their lives and that it has never hurt them. Boys and girls, and others do not believe it, it is not true. The use of tobacco interferes with their spiritual lives; it injures health; and it is an economic waste. You remember what the unfaithful servant could say: "Lord, here is Thy pound which I have kept laid up in a napkin;" every time we think of him we do so with disapproval. But are there not many unfaithful servants who could not say as much? For they make a monstrous use of the talent of money which their Lord has given to them for good and holy purposes.

In order to combat this sinful habit, the effects of which blunt the ethical sense, there must be united effort for its extermination. An individual working by himself cannot make much headway against this terrible evil. The people must be enlightened in every community, and public sentiment must be aroused before much can be accomplished. There must be some organization to see that the public is kept interested, that meetings are held for discussion, and that proper laws are passed and enforced. And we are glad to say that such an organization is on foot at the present time.

We are fully aware of course, that one of the hardest tasks a person could be called upon to perform is to try to convince a user of tobacco of its harmfulness when he is under the dominion of the habit. It is remarkable what a hold tobacco takes on some persons. "We marvel at the strength of the chains with which opium and whisky bind their victims, but in some cases it seems that the narcotic plant, tobacco, is almost as hard a master." And when a man has his moral perceptions blunted by its use it is extremely difficult to reach his moral sense, or to convince him that it is naturally and morally wrong to use tobacco.

If you had asked a company of intelligent people about eighty years ago, what they thought concerning the drinking of alcoholic liquors as a beverage, most of them would have answered: "There

is no harm in it." But a change has been going on since then. And if you were to ask a company of such people the same question today, it is very likely that most, if not all, of them would declare the other way. Why this change in their attitude toward drink? Their attention has been called to its terrible evils, "and they have been taught that what tends to sin is *sinful.*" Were you to ask that same company now, "Do you consider the use of tobacco as involving any moral question?," the greater part of them might reply in the negative. But when we know, after having heard the opinions of several good authorities, the physical evils to which the use of tobacco subjects one; and when we are convinced that these evils do not stop with the user, but may extend to his offspring, these questions being settled all others from this point of view are settled. As one has said: "Were the evils of this habit only half as great as the best physicians tell us they are, even then a conscientious person would feel that in using tobacco he is committing a sin."

Set your aim at something higher and grander than being a tobacco-burning machine. And when you come around and mix with a company of Christian people, let your presence be felt by something other than the fumes of this narcotic. Surely something better ought to proceed out of your mouths than volumes of smoke; that's the purpose of factory and other chimneys. After a while even the factory chimney will not be allowed to pollute the atmosphere. And what a change it would make if the slaves of this absurd and filthy habit were obliged by law like the factories to consume their own smoke.

When the world becomes fully aroused to the urgent need of fighting this evil habit, and the campaign of education turns the world against it, a great host will be influenced by the weight of evidence for its extermination, when the good spirit will yet strike the cruel wolf, the tobacco habit, dead. We call upon you then, Christian fathers and mothers, Christian sons and daughters, to stand by our Lord who bought us; come to the help of Jehovah against the mighty. "To him therefore that knoweth to do good, and doeth it not, to him it is sin." "Curse ye Meroz, said the angel of Jehovah, Curse ye bitterly the inhabitants thereof, because they came not to the help of Jehovah, to the help of Jehovah against the mighty." "Who knoweth whether thou art not come to the kingdom for such a time as this?"

CONSTITUTIONAL CONVENTION OF THE Y. M. C. A. OF NORTH AMERICA

By John R. Mott

The Constitutional Convention held in Cleveland, October 17-23, 1923, was one of the great creative moments in the life of the Young Men's Christian Association. This representative gathering of 400 leaders of the Brotherhood launched a distinctly American National Association movement. At the same time it ensured the strengthening of historic ties which for three-quarters of a century have bound together the Associations of the United States and Canada, because the existence side by side of two independent national bodies, still organically united, makes possible a relationship more logical and more consistent with national dignity and expression, and a co-operation mutually more helpful.

By establishing a National Council of some 400 men, elected directly by the Associations in relatively small electoral districts, and holding an unhurried meeting each year for the purpose of estimating needs, determining policies, authorizing services to be rendered, and providing financial support; we have

at last a plan which will enable the Associations to make unmistakably clear their wishes to their agents, the General Agencies, and thus making sure that these General Agencies are quickly responsive to the expressed will of the Brotherhood. The pathway is pointed to the solution of the old and baffling problem of the adequate maintenance of the General Agencies, in that by the new arrangement the Associations will assume responsibility for the moral and financial support of their General Agencies.

The executive functions of the national body are widely and wisely distributed among several national and international service committees, thus ensuring larger initiative and more prompt clearance in a vast and ever-expanding movement; at the same time provision is made for the close co-ordination and vital union of these varied and growing services to the Associations at home and abroad.

In new and effective ways the State Committees are integrated with the National; in fact, an arrangement is entered into by which the two General Agencies—the State and the National—are so integrated that it is hoped the result or outcome "in working, in spirit, in economy, and in fruitfulness will be tantamount to one agency."

Provision is made for a judicial body to render interpretations of the constitution and to settle promptly disputes or disagreements arising between Associations, or agencies, or their representatives. The Association Colleges and other training agencies are brought under the more immediate control of the Brotherhood.

More important than these and other constructive achievements of the Constitutional Convention, was the wonderful, triumphant unity realized and the resultant larger freedom (freedom from distrust, conflicting purposes and uncertainty) of which all are now conscious. In very truth a new atmosphere was generated at Cleveland—an atmosphere in which men came to loathe to differ, to determine, to understand, and then to forget themselves by becoming lost in their great unselfish cause. Abundant proof of this is seen in the fact that groups of strong men who had differed so radically, so strongly, so conscientiously, found it possible to adopt unanimously the new constitution. This larger synthesis was the work of the omnipotent, creative Spirit of God, for where the Spirit of the Lord is and where men yield to His sway, there is unity, liberty, vitality, productivity.

The convention made no change in the basis of membership of the Associations. The entire work of the gathering has served to strengthen the relation of the Association Movement to the Churches and their program. The following Preamble of the new Constitution adopted rings true on this point:

> We, the Young Men's Christian Associations of the United States and Canada, through our representatives in Constitutional Convention assembled; reverently and joyfully confessing our faith in Jesus Christ our Lord and only Savior, and our unswerving allegiance to His Church; recognizing humbly the creative hand of God along the pathway of three-quarters of a century of corporate experience, and dedicating ourselves afresh to our great mission of bringing under the sway of His Kingdom the young manhood and boyhood of North America and of the other lands served by our Associations; and with the desire of conserving all the values of our past and likewise of unifying and strengthening our work so as to enable the North American Associations to meet the requirements of the modern age and of the coming day, hereby adopt the following Constitution of The National Council of the Young Men's Christian Associations of the United States of America.

A survey made by the Lord's Day Alliance of New York shows that 573 churches in the state show a total morning attendance of 27,727 persons, or an average at each church of 48; while in one city in the state two moving picture shows had a Sunday evening attendance of 14,100.

Sermonettes by Uncle Sam

By Sam W. Small

THE GOSPEL OF PEACE

"Shall the Sword Devour Forever?"
(II. Sam. 2:26)

In this age no tidings would be so glad to the troubled peoples of the world as news that the civilized nations have come to a perpetual agreement to outlaw war.

There are those pessimists in every nation that try to poison that passionate prayer and hope of suffering humanity with the dictum that war is an inevitable evil and universal peace an impossible blessing.

Yet the faith abides in holy hearts that men may some day unite with Isaiah in declaring: "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us!"

Politics, diplomacy, commercial communism and racial melting-pots around the earth, may all fail to produce the "common will to peace;" but the Lord of nations in His own way can produce that will. And our daily prayer "Thy Kingdom come" is vain indeed if we Christians do not only expect it, but diligently work for it.

Therefore The National Reform Association had the sanctions of spiritual truth and logic when, in the conference at Winona Lake in July last, it framed and sent to the head men of the civilized nations that ringing and intriguing appeal to "give Christianity a fair trial" in composing the chaos of mankind and bringing peace on earth, good will to men.

Upon submitting that appeal to President Coolidge he feelingly remarked: "That is the right program for world pacification. Our troubles up to date are due to the fact that Christianity has never been given a fair trial in governments."

What nation of the earth is better prepared and equipped by Divine Providence to give it that fair trial and exemplification to the other nations of this globe than our American nation?

God has given to us absolute independence and the power to maintain it. We, as a nation have never been bound to take orders from any power in the universe but God. And there is neither need, nor demand from any source, that we give up that independence in associating our nation with the sufficiently potential nations to guarantee world peace. Indeed, that very independence gives to us our paramount influence in determining a program of universal peace.

Therefore, as the dominant and self-elected Christian government on this planet our duty to set up Christ as the civil governor of this nation, and commend Him as like authority to all nations, is the outstanding opportunity and obligation Divinely committed to us.

How long shall we hesitate to do His commandments and lead a wasted and woeful world into Christian amity, when war shall be no more?

THE FAMINE OF THE WORD

"Behold, the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—(Amos 8:11)

Have those days come to us? Many think and say they have. Rather, though, is it not the actual truth that there are far more hearers of the words

of the Lord than there are doers of them?

"The Word," meaning the Bible, was never more "the Book of the Ages" and more popularly sought after than today. The presses especially used to produce the Bible and its parts, are unable to meet the demands upon them and have to employ outside contractors. A recent order for 1,500,000 copies, in European and Asiatic tongues, has recently been filed with one Bible distributing society. Great American daily newspapers are conspicuously offering Bibles as premiums for new subscribers. More than 1,200 leading daily papers in our country print daily at the head of their editorial pages a selected verse from one of the Testaments. Men's Bible classes were never so numerous and so numerously attended. The Sunday Schools are the religious phenomena of the times and often demanding more room than the church buildings afford. The Bible has seldom, if ever, been more freely quoted in literature, press and public speech.

Yet the cry is insistent that the masses of the people deny the authority of God, the divinity of the Christ and His right to be obeyed in human affairs.

What is the explanation of this great contradiction?

Wide observation and study convince one that the general variance between hearing the words of the Lord and the doing of them, is assignable to the calls of the flesh that outcry the calls of the spirit; to the gospel of greed that displaces a gospel of grace; to the psychology of pleasure that is more dynamic than the philosophy of faith. More bluntly, the age is one of self-worship rather than worship of the Supreme Lord.

In a time when the temple is shunned on the Lord's Day to populate the golf links; when the sacraments are abandoned that the show may be enjoyed; when the Sabbath is legalized as the popular day for sporting events; when joy riding is substituted for Jehovah reverence—one is bound to conclude that the famine is in the hearts of men more than in their ears.

The only catholicon for such a curse of the age is in "the oldtime religion —the religion of faith in Christ and obedience of His commandments. He has committed the remedy to His ministers. "Back to the doing of the Word" is the imperatively needed slogan of the pulpits of today. Thus saith the Lord: "They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean!"

VALUE OF ARBITRATION

By Ernest Turner Mason

George Washington included an arbitration clause in his will. He said that in case of any dispute concerning the terms of that testament, the two disputants were each to select one man, "known for probity and good understanding;" these two were to select a third; and these three men thus chosen, should declare their sense of the testator's intention—"such decision to be as binding on the parties as if it had been given in the Supreme Court of the United States."

In this decisive way the wise Washington put his seal upon the value of arbitration.

And after all these years, arbitration is coming to its own as a part of our social economics.

Nearly all the good lawyers I know are in favor of settlement of disputes by arbitration. And the lawyers are a great factor in the establishment of arbitration commissions and the fixing of the arbitration principle in the statutes of the various states.

The most illuminating record of experience in this domain, which it has been my lot to see of late, comes from Mr. Charles L. Bernheimer, chairman of the arbitration committee of the New

York Board of Trade and Transportation and the Chamber of Commerce of New York.

He reports that his committee settled one group of 150 disputes, involving over five million dollars, between British and American merchants. In local controversies the committee is constantly at work adjusting differences upon items ranging from $1.50 to more than $3,000,000, without litigation in the courts.

Mr. Bernheimer says that the New York Chamber of Commerce and other organizations throughout the country are working assiduously to get a Congressional enactment to provide for arbitration of disputes arising in interstate commerce.

As soon as the real value shall become known to the people at large, they will insist upon such a Federal statute as also they will insist upon such arbitration laws for the states.

The cost of litigation in our courts does not fall entirely upon the litigants; although they pay, usually through the nose, for their day in court. But the courts and all the attendant officiary are maintained at public cost. And the man who sweeps the streets and the man who rides the mowing machine, although they may never appear as litigants, are taxed for some of the costs of the court.

It is a public need that we shall have arbitration instead of litigation so far as such change can be effected. Our courts are overwhelmed. There is constant demand for new tribunals. There are a few lawyers, fortunately not many, who promote litigation for the sake of the fees; and such lawyers usually win and the clients of such lawyears usually lose, no matter which litigant may gain the verdict.

The courts and the very best of the legal fraternity are strongly for arbitration. Even without a law, business men have learned its value.

And wherever a movement now appears in behalf of state and national statutes, wise and patriotic citizens ought to give support. It is time to take counsel from the example given by George Washington.

ROME BURNS BIBLES

An inquirer writes from Tarentum, Pa., to The National Reform Association stating that he has been reading from various sources concerning the public Bible burning which it is assumed by him occurred at Rome last spring. He asks the particulars.

As stated in various publications, and so far as we know without contradiction, the following is the account of that proceeding:

The antagonism of the Vatican authorities to the Protestant movement in Italy took a concrete form in the burning of Bibles on May 27th, in the square in front of the church of Santa Maria della Navicella. This was part of a sacred function in which the clergy took part. The facade of the church was illuminated and a big bonfire was lit. Then, to quote the Osservatore Romano, the organ of the Roman Curia, "there were thrown into the flames many licentious books, immoral periodicals, and Protestant Bibles, which had been taken from the hands of the young. They were consumed in the fire, to the honor of the Madonna. Whilst the fire was burning the pernicious books, a certain Signor Cingolani, one of the most zealous of the clerical party in the Italian chamber, mounted the porch of the church and addressed the crowd in an impassioned oration, in the course of which he exhorted the people, while the fire destroyed the corrupting books, to light in their hearts the fire of faith for the good of their souls, the church, and the fatherland." This action has evoked protests not only from Protestant bodies and papers in Italy, but also from the daily press. The Fascisti paper, Il Popolo d'Italia, declared that the Bible was the foundation of the whole Christian Church, including the Roman Church itself, and that the burning of these copies constituted a repudiation of the words of Jesus Christ Himself. The Osservatore Romano defends the proceeding by saying that if it is permissible for the Fascisti to be intolerant in the political field in burning newspapers that oppose them, likewise it is

permissible for the Catholics to burn the Protestant Bibles. It said: "It would seem that intolerance in politics is allowed. Now we ask, why can it not be so in religion, when it is not an opinion that is in danger, but the truth; not a form of government, but the government of the soul; not questions of earthly and changeable institutions, but eternal salvation. We believe in intolerance."

THE LIVING POWER OF DEAD MARTYRS

Rev. William L. Wishart, of Pittsburgh, writes most interestingly in the *United Presbyterian*, of the Protestant congress which he attended recently in the city of Edinburgh, Scotland.

He says that the announcement of the congress declared that there was a necessity for restating strongly and emphatically the great principles for which the reformed churches stand; because as a heritage these principles, for which we ourselves have not fought or suffered, are held far too lightly.

One of the most pertinent paragraphs of Mr. Wishart's article is this:

> It was the judgment of the Congress that it was not only the duty of parents to instruct their children in Biblical knowledge, but it was distinctly their duty to teach them the stories of the heroes of the past, whose lives purchased our heritage of civil and religious liberty. This suggestion may well be taken to heart by the Christian people of America as well. For, as it was well put, "It is saints, not creeds, that are the guardians of orthodoxy," and the dramatic life of a great saint will have more influence on the growing soul than the repetition of many creeds.

A NATIONAL OPPORTUNITY IN EGYPT

[*Communicated*]

Dr. Charles R. Watson, president of the American University at Cairo, who has recently returned to America, reports a new day dawning in the Mohammedan world. Among other things he points out that the old State-Church conception which gathered within its embrace all peoples and races and constituted out of them a vast Mohammedan empire, is now giving way to the new conception of separate nationalities. The consciousness of nationhood brings with it a new spirit and an open-mindedness which is full of promise for missionary work. In Egypt, for example, they now have their king, their new constitution, their new parliament, and the British military law has been withdrawn. The people are most anxious to make good and are ready to accept suggestions and guidance, especially from America. America is the country which is the most trusted, and the American University has had a remarkable entrance into the life of the Mohammedans and also of the official classes.

Some of the most prominent Mohammedan families of Egypt and Palestine are represented in the enrollment, and there are also enrolled the sons of members and ex-members of the king's cabinet. The University has developed three departments: the College, the School of Oriental Studies, and a University Extension department. It is by means of the lecture platform of the Extension Department that an opportunity is afforded for pointing out the great principles which undergird the stability of national life in Christendom. As Cairo has at present no great public hall but only movies, theatres, and opera houses, the University which stands in the block adjoining the new Egyptian Parliament House, is proposing the erection of a suitable auditorium where a Christian university may speak to the thoughtful leadership of Egypt.

The American University at Cairo is an interdenominational project, and among its trustees are Mr. Ralph W. Harbison, Mr. James H. Lockhart, Mr. Robert J. Dodds, Rev. George L. Robinson, D.D., Mr. George Innes, Dr. W. B. Hill, Mr. Samuel Thorne, Mr. Joseph M. Steele. Dr. J. K. McClurkin was a trustee to the time of his death, and for many years was chairman of the Board of Trustees.

The Mind of Mormonism

By Rev. Clinton S. Rice,
in *The Pacific Christian Advocate*

The majority of educated young Mormons are remaining in the church. In spite of university advantages, in spite of travel, in the face of intimate association with cultured Christian Gentiles, the average educated young Mormon is still, outwardly at least, a Mormon.

* * * * *

Sometimes we come in contact with educated Mormons who are wholly convinced that the claims of Mormonism are largely fraudulent. Morally, they feel that they are cowards for remaining in the church. In spite of this fact, hating themselves greatly at times, they remain in the church to the end of their days.

Before we condemn too severely those who place themselves in this category, let us try to appreciate what it means, in many Mormon districts, for a man to apostatize.

He more than likely crushes his parents with a sense of deep disgrace, especially his mother. So deep seated is the conviction in her heart, that her child is lost forever when he leaves the church, that she would rather see him dead than to have him living the life of an apostate. Many a man is held in the church because he loves his parents.

When he leaves the church, he breaks with his clan, as Dr. Paden puts it. Mormonism is a religion. The Mormons are a people, a great clan, a separate, distinct "peculiar people" as they say. To leave the church means that one is cast out of the clan. That means more than the average Protestant can realize. Let me try to make this clear.

In the clan your position is secure You may be a polygamous child. That is no embarrassment to you in the clan. You may be very poor. That is unfortunate, but you have your place in the community just the same. You are recognized as a part of the clan and your position, be it high or low, is secure. Gravedigger, farmer, lawyer, Bishop, ne'er-do-well, drunkard — you have your niche which is yours in the life of the community.

When you die, no matter who you are, you are sure of a noble funeral. At that time, no matter what you have been, just so you have outwardly conformed, several prominent people will laud your virtues. If you are sick at any time and need help, help will be forthcoming.

Your social life, your business life, often your political life, center in the clan. You learn to expect help from the clan, and you know that to the fullest extent of your powers you must be loyal to the clan.

What happens when the young Mormon, or any other Mormon for that matter, renounces the clan? Why naturally the clan renounces him and makes it hard for him to live with his former people. Ostracism and boycott are weapons used with consummate skill in the attempt to force him into line or drive him from the community.

Suppose he leaves his own people, and goes out into the world. He feels that he may have the finger of scorn pointed at him, no matter how well educated he may be, because he happens to be a polygamous child or grandchild, or just because he is a Mormon. At least he feels rather doubtful as to just how he is going to be received. The security which he felt in the clan is gone. He

feels alone, deserted. He knows that he must make his own way out in the hard world unsupported by clan. So long have he and his people relied upon the support of the clan that he is afraid to be without it.

It takes a man of high moral courage and of fixed resolution to face such consequences. To renounce the Mormon Church, to face parental sorrow and all that clan wrath means, to make one's way alone among strangers—these things make men pause before they act. The young Mormon pays a heavy price when he acts. One must not judge him too harshly when he shrinks from paying the price.

FREEDOM WITHOUT VIOLENCE

Every day the world gets better and better—not in all respects but in many. The improvements more than counterbail against the new woes which are evolved in human experience by human mistake and sin. Here is a striking instance of the better thinking which leads to better doing. The people of Greece composedly notified their king and queen that they had the privilege of departing in peace. And George and his consort packed up their belongings like ordinary people and took their flight to another country. Not a hair of their heads was injured. Formerly, hair and head and all would have dropped into a bloody basket.

The day of fulfillment seems to be at hand. God is striking down the kings of the earth from their places of power. But the moving of His will through the purpose of man can be accomplished without bloodshed. There is thus a commingling of the Divine purpose with human gentle obedience. The Greeks are better without a king, and they are doubly better by letting their king go free to work out his destiny in some other land.

OPPORTUNITY FOR ALL

The fathers who write anxiously about their sons and the lack of discipline and the want of opportunity—the general demoralization which has come into these days—ought to sit down quietly some evening and talk to the youngsters about two boys who have just come to the highest stations in the great express companies of America and the world.

In 1883, Robert Cowie applied for a job as office boy with the American Express Company in Cleveland, Ohio. In December 1923, Robert Cowie was elected president of the American Railways Express Company. Between the two dates, forty years apart, is a record of steadfastness in Robert Cowie. That's all. Steadfastness. The mere word implies industry, studiousness, discipline, frugality, morality.

Twenty years ago F. P. Small was employed as a stenographer by the American Express Company. In December, 1923, F. P. Small was elected president of the American Express Company. And these twenty years for Mr. Small have been filled with the every-day virtues and the every-day progress which can be the daily life of any American boy in any occupation—with the assurance of a full measure of deserved success.

Not every boy can be the president of an express company, doing hundreds of millions of business every year and covering the whole earth with a network of its activities. But every American boy of healthy mind and body and morals, impelled forward by high spiritual zeal, can attain an equally happy and an equally useful destiny.

Never in the history of the world were there so many opportunities for boys worthy of advancement.

My Varied Experiences

By Lulu Loveland Shepard

Have you ever gone back to a homecoming of the members of your childhood church? That has been my pleasure recently. I attended the fiftieth anniversary of the little Presbyterian church in Mt. Vernon, Indiana, where I first gave my heart to God; and it will always be one of the happy remembrances of my life.

What a real pleasure and delight it was for me to stand in that pulpit and pay my tribute to those who had helped me to start a Christian life! There sat in the pew before me my first Sunday School teacher and my first Sunday School superintendent, both of whom had helped to mould my life when it meant so much to me. Every window, every pew brought back memories of happy, happy times in this dear old church. I was in the midst of a heavy campaign against the growth of Mormonism, up in Wisconsin, when the call came to go to this anniversary meeting; so I slipped away for three days and went back to pay my tribute to the church and its members, for all that had been done for me.

* * * * *

The opening gun for the campaign in Wisconsin was fired at the state Woman's Christian Temperance Union convention held at Portage where three hundred delegates had assembled. This gave us the medium for great publicity for our Association throughout the entire state, and opened up calls for far more dates than I could fill.

The Mormons have been most aggressive there, not only the Mormons of Utah but the Reorganized Mormons; and we had to meet quite a little opposition from the latter. In one city the Reorganized elder challenged me to debate on "whether Joseph Smith was a prophet of God," but I told him I could spend my evening more profitably in some other way; so he rented a hall and answered me the following Sunday, I am told. The Utah Mormons had their annual state meeting at Milwaukee while I was in Wisconsin. They brought on some of their bright lights from Salt Lake City. I am to begin a campaign in Milwaukee in December and will then know better how strong they are as that is their headquarters.

Have just finished a week in New York City, and it has been of most unusual interest because of its varied opportunity.

Mrs. Helen Gould Shepard, a woman of charming personality and a consecrated Christian spirit, opened her Fifth Avenue home to one hundred and fifty invited guests and I addressed them on the menace of Mormonism. Many representative New York City women were present, among them Mrs. Havemeyer who is a daughter of Pomeroy Tucker, of Palmyra, who wrote so effectively on Mormonism. I am to be a guest in her home in January and will have the great pleasure of reading her father's book.

Another experience was a dinner with the Business Women's Council in the Greenwich Village Presbyterian Church and the pleasure and joy I had in giving these women from every walk in life an insight into the dangers of Mormonism.

Then on November 27th, at the McAlpin Hotel, I addressed the D. A. R. of New York City. These splendid patriotic women were aroused and are most enthusiastic in their support of the anti-Mormon battle.

But the climax of the entire week was a one o'clock meeting down at the old John St. Methodist Church.

This church is right in the heart of the financial district and is the oldest Methodist Episcopal church in the world and the oldest Methodist church in the United States. The Weslyan Methodist Church of England is older, but this old church was established by a Bishop from England. The church is never closed, only on holidays, and there is a prayer meeting from twelve to one and a speaker from one to two each Tuesday.

Dr. Fosdick spoke the week before I did. The church was packed full and at the close of my address, Dr. Upham, the pastor, arose and proposed the following resolution which was unanimously adopted with a rising vote: "The audience filling old John St. Methodist Church this day, November 27th, 1923, has heard with sustained and extreme interest Mrs. Lulu Loveland Shepard on the "Menace of Mormonism," and emphatically endorses the movement toward a Constitutional amendment against polygamy."

After spending December in Wisconsin, I shall return to New York City, and during January will speak before many D. A. R. gatherings as well as in many churches and halls.

The enthusiasm for an anti-polygamy amendment is growing and Congress must listen to the demands of American patriots. We must protect the American Christian home and its ideals.

THE RIGHT TO CHRISTIANIZE

The Inner Mission Worker urges that Christians shall "vote in" the right kind of judges so that our court procedure may be Christianized.

Why not?

The laws, the institutions, the customs of this country, basically, are in accord with the Christian religion.

The Supreme Court of the United States says that this is a Christian nation.

The fathers when they took this continent a wilderness, dedicated it to our Lord and to His Christ and made their covenant accordingly.

The making and administration of law constitutes one of the highest prerogatives of organized government. And this prerogative exists only because it is conferred by the Divine Ruler.

Manifestly no man should be placed in position to make earthly laws nor to administer them, who is not in submission to the Divine power which holds the authority over *all* laws.

The United States now presents the singular spectacle of having much of its legislation framed and much of it interpreted by people whose beliefs and whose purposes are antagonistic to the very spirit of our Christian institutions. In no other country in the world, so far as we know, is such a thing permitted.

How long could a house stand if any considerable number of its occupants were permitted to engage deliberately and determinedly in the destruction of the walls of the house—the abode into which they had been permitted to enter for shelter?

To ask dynamitards into a bank, giving them access to its money vaults even while they were avowing their promise to wreck it and to steal the cash, would be no more foolish than to invite into legislative authority and into judicial place those persons who proclaim antagonism to Christianity. They would destroy the very foundations of the State—for this nation is founded on Christianity and if the foundation crumble the whole superstructure falls into ruins.

We thank the Inner Mission Worker for its straightforward words. There is no occasion for any petty evasions of this issue any longer. In the name of toleration, Christian forces have been silent. That silence longer protracted becomes a sin and a danger.

As the Inner Mission Worker says, let us Christianize the courts. Further, let us Christianize the lawmaking bodies

whose edicts the courts must interpret. And if we are to Christianize courts and legislatures, it follows that executive departments must be Christianized; and then the Government as a whole should acknowledge the Divine Ruler from whom comes all the authority of civil government.

The Christian Business Men's Federation has just held its national convention in Kansas City, Mo. Its purpose is the application of the Golden Rule in business.

THE PERFECT FORMULA FOR CITIZENSHIP

In the November, 1923 issue of the *Lutheran,* Professor C. M. Jacobs makes an interpretation of a verse of St. Paul's letter to the Christians in Philippi. It is called a sermon for voters.

The text is: "For your citizenship is in heaven."

Among the professor's conclusions are these:

> The conciousness of heavenly citizenship ought to affect the whole of life and not any one part of it. Heavenly citizenship furnishes a standard by which a Christian ought to judge his earthly citizenship. It is from that truth that every truth must approach the task of earthly citizenship.

Professor Jacobs finds that our nation is standing today at a turning point in its history that is as important as any she has ever passed. And he goes on with a force and clarity which are worthy of the most intimate and prayerful consideration by all who have taken upon them the name of Jesus Christ the Saviour and King:

> The citizens of the United States have in these years, decisions to make that are as momentous as any that they have made in all their history. Forces that in the past were merely economic, have become political. Issues that were settled formerly by strikes and lock-outs, are going more and more to be settled at the polls and in the legislative halls. All the powers that private and corporate selfishness can muster, are already in the field of politics. What is the power that can hold us steady? Where is the influence that will cleanse our dirty politics and sweeten the bitter waters of our economic life? The answer is,—a growing consciousness of the kingdom of God, which Jesus talked about; a progressive influence of His Gospel upon the hearts of men; an increasing willingness of Christian citizens to take up the slogan of our text and make it the standard of the nation's life. "For our citizenship is in heaven."

A SURE THING

Probably no reader of THE CHRISTIAN STATESMAN is likely to be tempted into gambling as a vocation. But if anyone has a foolish imagining, that the fellow who matches for other people's money gets his sustenance with easy and assured comfort, let him consider the case of the notorious Charley Mahoney, who died last November in New York, so sunk in poverty that a collection had to be raised among friends for his burial.

Charley Mahoney was one of the best known men on Broadway and in fifteen years had handled more than a million dollars a year of money staked on bets. He was called a stakeholder rather than a gambler; but if a stakeholder handling more than a million a year, and making frequent side bets of his own—a man strictly on the inside, could not accumulate enough to pay for his own pine box and wooden marker at the grave; what chance does the ordinary person have in this crazy occupation of gambling?

Admonition may be unnecessary among the readers of THE CHRISTIAN STATESMAN; but it is well for them to carry it into their circles of society. For there is indication that Americans—like the English—are catching the betting fever.

Gambling is a foolish and foolhardy and dishonest business. The man who loses is a victim and dishonest; and the man who wins is a winner and dishonest—with the certainty that in his day he too will become a victim.

Alien Bootleggers

By George S. Dobson

Commissioner Haynes has been telling us something of the antecedents of the violators of Federal prohibition laws.

The table which he issues ought to be an answer to all those folk who assume that there is any uncharitableness in our demand, that only people who are potentially fit for American citizenship shall be admitted to the United States from foreign countries.

Mr. Haynes shows that of the violators of our law and our Constitution forbidding the sale and manufacture of liquor, the foreign born and the children of foreign born are four times as many as the native born people. The lowest record for the foreigner is in the State of Washington, where only twenty-six per cent of the violators are of this class. The highest record, ninety per cent, is shared by Wisconsin, Illinois, Louisiana, and Connecticut. The average is about four to one.

It is not bigotry, nor any American sense of exclusiveness, which prompts one at this point to offer remonstrance often uttered against the admission of immigrants who have not sensed, and are in many instances incapable of realizing, the magnificence of American ideals.

A few plain statements gathered out of all the mists of this problem may be worth while:

A man who comes here as an immigrant has heard from friends and relatives already here, of the liberty which is accorded in the United States, of the fabulous returns for labor, of the opportunity to emerge from a low stratum into a high stratum of society; and he comes here with zeal to embrace all these things.

As a rule, he acquires citizenship before he acquires any knowledge of citizenship. Political bosses, eager for his vote, rush him in hordes through the naturalization mill. Only here and there does the Federal judge compel the applicant to prove that he is morally and mentally qualified. Most of the time he has to answer a few routine questions, concerning which he has been carefully coached; he has to show that he has resided here a sufficient length of time; he has to swear that he will be loyal to his country's laws and institutions; and he has to forswear allegiance to any foreign government. And that's all. In the deeper things and in the higher things, no research is made. Nine times out of ten the man goes out with a legal qualification for American citizenship, and with no other. He has not been touched by the ideals of this Republic.

Probably his chief desire is for material improvement. And as he sees in moonshining and bootlegging the short road to wealth, and as the combined political power of himself and his kind can promise protection, often he goes into this sort of business, disdaining even if he ever thinks of the solemn covenant which he made in the court when he took his oath of allegiance.

The whole thing has reached monstrous proportions. And yet the remedy is a clear one and a prompt one.

Every alien who violates the prohibition law, upon conviction should be deported. Every citizen of foreign birth—or any other birth for that matter—who violates the prohibition law, ought to be fined heavily if he is a disrespectable member of society, doing it solely for gain; and sent to jail if he is a respectable member of society, doing it for his own bestial gratification.

And every applicant for citizenship papers ought to be asked by the judge, whether he accepts prohibition as a

part of the primary law and the institutional life of the United States. He ought to be asked whether he has participated in any illicit manufacture, transportation, sale or drinking of forbidden liquors. Until he can satisfy the court upon these points his citizenship papers ought to be denied.

It is not unkindness. It is merely a sense of self-protection which insists now that the foreigner who wants to share in the blessings of American citizenship, shall be scanned carefully; because the record, the awful record, is against him.

The bootlegger is alien in his spirit. If we cannot send out the native born alien, at least we can shut out his foreign born competitor.

A DANGEROUS TITLE

The Prussian ministry has tossed a bone without any meat on it, over into the premises of Wilhelm Hohenzollern, now a denizen of Doorn, Holland.

It calls him Prince of Prussia, saying that this is a hereditary title of which he cannot be deprived.

Perhaps it will help him to saw wood and to say nothing.

But there is a danger, and the world should look at this aspect of the case quite seriously. For if the title be hereditary and irremovable from the Hohenzollern family, then Friedrich Wilhelm inherits after his father. And the Prince of Prussia, resident anywhere in Germany, is a menace.

If one wanted to trace cause and effect, he could not find a better case than this: A New York pastor questions the Virgin Birth; and a little later is conducting a pagan dance carnival as part of the religious service of his church.

It would not be a Golden Rule if it were not operative for nations as well as individuals.

BOLSHEVIK BRAZENNESS

Russia accepts all the money and food and clothing which American benevolence will send for the relief of her famishing masses, reduced to misery under Soviet rule.

But Russia does not want America to make any other intrusion into Russian affairs.

Russia diverts the money from the needs of her own people to the extension of a Bolshevistic propaganda in the United States, under the teaching of the Third International that the red flag must be raised over the White House in Washington.

And then Russia asks that the Soviet government be recognized by the United States and accorded a standing among the most privileged nations.

This is brazenness of the most absurd and arrogant character. It is ingratitude. It is treachery.

And into this Bolshevik brazenness have plunged some of our own Progressive political leaders.

Where do they get the notion that a government which is a distinct enemy of the United States is entitled to recognition, sympathy and encouragement in its plot to destroy our hallowed institutions?

Secretary Hughes has done right to reiterate his refusal to recognize the Soviet.

And now, perhaps, those voluble apologists for Turkey will cease some of their gobble. It is reported that the Chester concession is to be annulled thus taking away half a billion dollars worth of reasons for the pro-Turkish propaganda in this country.

When you can't get your number just remember that there are fifty million other people in this country trying to get fourteen million telephone numbers all at once.

Current Notes and Opinion

COOLIDGE ON RELIGION

In a message to 30,000 people gathered in a great outdoor service at Washington, a few Sundays ago, President Coolidge said:

"Our country is not lacking in material resources, and though we need more education, it cannot be said to be lacking in intelligence. But, certainly it has need of a greater practical application of the truths of religion. It is only in that direction that there is hope of solution of our economic and social problems.

"Whatever inspires and strengthens the religious belief and religious activities of the people, whatever ministers to their spiritual life, is of supreme importance. Without it, all other efforts will fail. With it lies the only hope of success. The strength of our country is the strength of its religious convictions."

LIQUOR IN BRITAIN

[Lady Nancy Astor]

There is something a little humorous about this fine talk of liberty from the paid agents and propagandists of one of the most powerful combines in this country. It is not always sufficiently recognized that the profitableness of selling intoxicating drink has welded together the various vested interests which are directly or indirectly concerned in the trade—the brewers, the licensed victuallers, the large restaurant owners and night club proprietors. With immense capital behind them, and with funds for propaganda which are never audited for the public to see, they can, and do, exert an influence on our politics and on our local administration which would not be healthy whatever the goods they sold. Any one who has tried to promote any kind of temperance reform knows to what an extent this influence deliberately keeps legislation back behind public opinion and obstructs its progress. If we want straighter politicians we must cut out every wealthy organized powerful interest which places its own welfare before that of the community, especially when its own prosperity must be directly at variance with the prosperity of the State.

Every man and woman in this country believes that the peace of the future lies in a better understanding between Britain and America. But ever since America went dry the British liquor trade has, for self-interest and as a method of discrediting prohibition, carried on an organized campaign to create prejudice against America. It has minimized America's war effort and misrepresented her peace aims. Quite recently a leading brewer made the most disparaging remarks at a public banquet about America. I quote this to show that, when its profits are threatened, the trade does not hesitate to take up an anti-national policy. Private interest in stimulating the greatest consumption of intoxicants cannot be reconciled with clean politics, with the national interest, or with international understanding. The heart of the Empire cannot drop behind the rest of the British commonwealth. Canada, New Zealand, Australia, are boldly facing and dealing with this problem. It is not only American cranks, as the trade so cleverly tries to suggest, who are acting, but it is the most progressive, democratic and liberty-loving members of the English-speaking race.

FLOOD OF FAKE DOCTORS

[*Literary Digest*]

Any hod-carrier, bartender or hold-up man, temporarily out of a job, could, until recently, become a full-fledged physicion within three days, at comparatively reasonable expense. The result, in one case which has become known, was that a young ex-soldier died after being given three cans of ether, enough to kill several horses, while undergoing an operation upon a crushed finger. Numerous other results, commentators are agreed, may be found in the graveyards of the communities where these quick-change doctors have been practicing. More than 25,000 fraudulent physicians' certificates, estimates an investigator for the *St. Louis Star,* have been issued through a diploma mill, which has been grinding away in Missouri for the past eleven years at so much per grind. The diplomas were frankly bought and paid for. Not even a high-school education, or the beginnings of knowledge about medical science, was required. Among these 25,000 fake doctors, now practicing medicine and surgery throughout the United States, quite a number, reports a correspondent of the Louisville *Courier-Journal,* are in the service of the United States—in Veterans' Hospitals, in the Public Health Service, and serving as ship's doctors. When a recent inquiry started in Connecticut, eight physicians, wanted as witnesses before the special grand jury convened at Hartford, promptly left for various distant parts, including Brazil and England. Other quacks, says the *New York Times,* have already gone out to ply their trade in Cuba, Mexico and South America. Of the thousands of quacks that still linger on our more or less hospitable shores, scores have already lost their right to practice, and the ranks of ex-doctors will vastly increase in the course of a few months, it is predicted, as various states and cities investigate the standing of the medical men in their midst. A nation-wide cleanup seems to be certain, as a direct result of outrageous conditions revealed in Missouri and Connecticut.

Now that we have perfected the carrying of sound, suppose we give a little attention to the transmission of sense.

SOUTH CAROLINA AND DIVORCE

[*Associate Reformed Presbyterian*]

One of our circuit judges held the other day that a person who entered into a marriage contract in this state, may have the relation dissolved in another state, return to this state and marry again as if the first contract had never been formed. This is to say, the courts of this state must respect the decisions of the courts of a sister state, even to the extent of doing what it positively refuses to do itself.

In view of the attitude which South Carolina has always assumed on the divorce question, this seems to us to be a strange ruling. This state enjoys the unique distinction of being the only state in the Union that has no divorce laws. It not only does not grant them, but makes no provision for recognizing them. It is admitted that this is a drastic measure for prevention, but public sentiment is so strongly behind it that repeated efforts to have the legislature let down the bars have met with little sympathy. Whatever may be said about the righteousness of this extreme position, South Carolinans think that the record of their state on the divorce evil is to be preferred to the wholesale granting of divorces by other states. And the evil is growing, as is shown by the records of Georgia. Six years ago there were 32,000 marriages in that state and 1,322 divorces, while last year there were 7,000 fewer marriages but 500 more divorces.

THE RULER OF NATIONS
[*Methodist Recorder*]

Salvation comes to the individual soul through the advent of Jesus, in the person of the Holy Spirit. The incoming of the Christ, as a personal Saviour, works in the heart the miracle of regeneration, and "the Spirit himself beareth witness with our spirits, that we are the children of God." The social advent of Jesus, with the ethics of his Sermon on the Mount, achieves the moral regeneration of every social unit that opens the door to his coming. He is the Saviour of the whole world, in its every unit of life. But the one need of humanity in this crisis of the ages is the advent of Jesus to the nations of the earth; the advent of the Christ to every realm of power. The world is longing for peace, and the multitudes of every land are moved with righteous indignation and wrath aginst the wickedness of war. But this great boon of peace will come to the world only when the Christ is accepted as the Ruler of nations, the King of kings and Lord of lords.

Then shall be fulfilled this blessed promise:

> He shall judge thy people with righteousness,
> And thy poor with judgment.
> The mountains shall bring peace to the people,
> And the hills, in righteousness.

DUMPING CRIMINALS
[*Manufacturers Record*]

Congressman Albert Johnson, Chairman of the House Committee on Immigration, who has been making a careful study of the whole immigration question, in an address in Buffalo said that America is being made the dumping ground of Europe and Asia, despite our immigration law as it now exists. "One nation," said he, "I am informed, gives felons the choice of a jail sentence or an American passport. Others deport their radicals to this country."

If Congressman Johnson has the information on which to base this charge, he owes it to the country to name the nations and give all the facts in connection therewith. Some years ago it was reported that one or more European countries were paying a bonus to steamship lines for bringing to this country disreputable characters or criminals, who were unloaded on us. It was thought that this had been long since abandoned, but if Congressman Johnson is rightly informed one nation at least, is still guilty of criminality equally as offensive, and perhaps more, and if it can be proven that the officials of those countries are giving to felons the choice of a jail sentence or an American passport, all immigrants of any kind from those nations should be excluded.

If other countries are shipping their radicals to us in order to rid themselves of them, the same rule should be applied and no immigrants whatever be allowed to come from them. Mr. Johnson stated that nearly 200,000 of the immigrants received have really defeated the purpose of the present immigration law, but that the law as it stands had prevented the landing of 4,000,000 immigrants who would otherwise have flocked to this country.

Announcement is made that Owen Young and General Charley Dawes only are appointed as our unofficial representatives on Reparations. Why this invidious exclusion of Mrs. Helen Maria?

Rev. T. G. Brierly Kay, who is rector of Christ Church, Marylebone, London, speaking at Philadelphia in November, 1923, said: "The World Alliance seeks International Peace through the Christian Churches but the Alliance does more; it removes from the Christian Churches the roots of all evil. Some people think that money is the root of all evil. I don't think so. The roots of all evil are stupidity and jealousy."

People and Events

Seventy-five thousand people in the United States were killed by accident during 1923.

The United States Supreme Court recently ruled that the Hindu is not a white person and cannot be naturalized.

Yale University has 21,778 living graduates. Almost eighteen per cent of these are engaged in the practice of law.

The 1923 Nobel prize for literature was bestowed upon William Butler Yeats, an Irish writer and a leader in Irish politics.

This fall the women of a Long Island church donned overalls and painted their church rather than submit to the extortionate demand of union painters.

Princess Street, Edinboro, Scotland, is paved with rubber. Under twenty years of wear, the paving is said to have lost only a fraction of an inch.

The Mexican Department of Public Instruction gives 8,000,000 as the number of illiterates in the country. Of these, 4,000,000 speak only the Indian dialects.

Chinese immigration into Cuba has been restricted. During ten months late in 1923 only 212 were admitted as compared to 1,212 during the previous ten months.

All motion pictures ever taken of President Harding have been audited and arranged by the Ohio Society of New York for presentation to the Congressional library.

An English woman journalist, Mrs. Stan Hard, who was imprisoned in Russia as a spy in 1920 has received $15,000 as compensation from the Soviet government.

The value of railroad property in the United States is given as $12,000,000,000. The work of making this estimate has been going on since 1913 and has cost $67,000,000.

Estimates (unofficial) of the Department of Commerce set $500,000,000 as the amount which will probably be expended by Japan in reconstruction work during the next five years.

The territory of Alaska has an area greater than that of Texas our largest state, but the population is only about 54,000, much less than that of Nevada our most thinly populated state.

John Rickelman of Mt. Hanel, Ia., was winner in what is said to have been the first national corn husking contest ever held in the United States. He husked 44.6 bushels in two hours and twenty minutes.

The single letter on our coinage stands for some one of the seven United States mints, located at Philadelphia, Dahlonega, Ga., Denver, New Orleans, San Francisco, Carson City, Nev., and Charlotte, N. C.

The National Security League quotes General Pershing as declaring that a systematic and active campaign is being conducted against preparedness by pacifist associations some of which are supported and fostered by alien or other agencies unfriendly to our form of government.

Dispatches from Tokyo to the Japanese Embassy at Washington give an estimate of the known dead in the Japanese disaster as 103,000, injured 125,000, missing 235,000, and the number of houses destroyed as 534,000.

According to a survey recently made, immigrants in the United States sent back to their native lands in 1922 approximately $400,000,000. The sums sent back to Europe have increased greatly since the war.

The United States Shipping Board in September last valued the Government fleet of ships at $230,000,000, and estimated the value of other Government property under the Shipping Board at $170,000,000.

President Harding's estate, according to the report of the appraisers filed in the Probate Court of Marion, Ohio, was $486,565.64, exclusive of Harding Publishing Company stock, which has not yet been appraised.

The Government crop estimates for 1923 give 3,000,000,000 bushels as the corn yield, with a value of $2,500,000,000; approximately 416,722,000 bushels of potatoes and 193,855,000 bushels of apples were harvested.

Provence and Cevennes, two provinces of France, contend in claiming Fabre, the great naturalist. Fabre was born in 1823 at Saint-Leons in Cevennes, but in his early youth went to Provence and became a professor there.

Eight women are now members of the British House of Commons. They are: Lady Astor, Mrs. Margaret Wintringham, Mrs. Margaret Phillipson, Lady Terrington, The Duchess of Atholl, Miss Susan Lawrence, Miss Dorothea Jewson, and Miss Margaret Bondfield.

The American Robert College in Constantinople has nineteen racial groups in its student body. The principal nationalities are Turkish, Persian, Arabic, Circassian, Syrian, Armenian, Greek, Albanian, Russian and Bulgar.

Dr. F. G. Banting and Dr. J. R. McLeod, of Toronto, (Can.) University, discovers of insulin, a specific for diabetes, announce that they wish to share both the fame and financial award for the discovery with their co-workers, Drs. J. B. Collip and C. H. Best.

Dr. Josephine S. Baker of New York, one of the foremost authorities in the field of child health, has been appointed Consulting Director in the bureau of maternity and infancy and child hygiene of the Children's Bureau of the United States Department of Labor.

Mrs. Maude Howe Elliot, daughter of Julia Ward Howe, has regained her American citizenship under the act of Congress permitting American born women married to foreign subjects, to be reinstated as American citizens. Mrs. Elliott is married to John Elliot, an English artist.

The National Industrial Conference Board recently declared that labor saving devices and large production have so altered the ratio between workers and executives in American industry that by 1913 over 200,000 positions of responsibility can not be properly filled, unless measures are taken to train men for such places.

Dr. Robert Andrews Millikan of Pasadena, California, first scientist to isolate and measure the electron, was awarded the 1923 Nobel prize for physics. He is the sixth American to receive the Nobel award. The Hughes medal has also been given Dr. Millikan by the Royal Society of London.

Good Tidings

It is said that nearly half the 100,000 owners of Armour and Company are employees.

The value of cattle, swine and sheep in France has increased by $3,075,000 since 1918.

At the end of the first nine months of 1923 there was a decline of 300,000 in the unemployed in England.

Though Sweden has not adopted prohibition, the government is placing a strict limitation on the amount of liquors sold.

In its convention held in October 1923, the American Federation of Labor officially declared against Communism, and in favor of reform in child labor.

Chicago has shown its appreciation of the ten years of splendid service of Miss Mary N. Bartelme in the Juvenile Court by electing her to the Circuit Court.

The Philippine Board of Education reports 917,577 children enrolled in its public schools in 1923 as compared with 874,312 last year. The gain is 43,265.

California, the home of the grape, does not want light wines or beer. The sentiment in the state is strong—and growing stronger, for bone-dry prohibition.

More than 500 treaties have been registered with the League of Nations. They include the pact which restored relations between the United States and Germany.

Fifteen national women's organizations are renewing the crusade for the child labor amendment to the Federal Constitution.

Chicago's Y. M. C. A. has had remarkable growth in thirty years. It now owns fourteen buildings as compared with only one at the time of the world's fair.

According to figures given out by the Red Cross a few weeks ago, it has disbursed more than $164,000,000 since July 1917 in the assistance of disabled war veterans.

By secret ballot more than 85 per cent of the shop employees of the Pennsylvania Railroad System recently signified their approval of the Pennsylvania plan of employee representation.

Under the leadership of Mrs. Charles Dana Gibson, the New York auxiliary to the Southern Women's Educational Alliance is raising a fund of $100,000 to be used in helping educate Southern girls for useful careers.

Brigadier-General Walker, chief of finance for the War Department, has announced that a prompt payment of War Department bills during the last fiscal year accomplished a saving of $210,000 for the Government.

Millions of children find delight in the Hershey Chocolate bars. And the money which they have spent for the confection is to be turned to a good use. Milton S. Hershey the great candy manufacturer has transferred $60,000,000 to the Hershey, (Pa.) Industrial School where orphan boys will be given a home and a chance.

International organizations of women, working in close co-operation, are planning a world program for abolishing causes of war.

A Federal report gives the production of bituminous coal in the country for the nine months ending September 30, 1923, as 413,436,000 tons, a greater output than during any similar period except in 1918.

North Carolina convicts have been put to work on state roads and the citizens of Buncombe County were so appreciative of the improvement of their highways and the efforts of the prisoners that they gave them a big dinner.

Premier Mussolini refused 500,000,000 ire which had been offered for gambling concessions in Italy, that were expected to rival Monte Carlo. He refused to grant any right in the state to the "cultivation of parasitism and vice."

Under a rule of the New York Board of Health all persons engaged in the preparation, manufacture, sorting or handling of food, food products and beverages must pass a medical examination and be pronounced free from any infectious disease.

Sixty-five young apprentices in the steel industries located at Pittsburgh, Pa., have begun a four year course of training at the Carnegie Institute of Technology. Their employers will pay them regular wages while they attend school one day a week.

By the child labor provision of the Mexican constitution 15,000,000 children between 4 and 14 have been liberated from inhumane hours of toil. The maximum day's work for children between 12 and 16 is now six hours and child labor under the age of 12 has been abolished.

Rev. Daniel L. Marsh of the Methodist Episcopal Church Union of Pittsburgh reports that during ten years just past, money received and disbursed by the Union reaches the sum of $1,148,569. In the first year of Dr. Marsh's service the income was $45,947. In 1923 the income was $188,134. That is a big business for one church in one city.

In his annual report for 1923, Secretary of the Treasury Andrew W. Mellon announced that the Treasury was able to balance its budget and close the year with a surplus of $309,657,460. The public debt had been reduced on June 30, 1923 to $22,349,707,000 as compared with $24,299,321,000 on June 30, 1920. Between June 30 and October 31, 1923, an additional $267,498,000 was clipped off the public debt.

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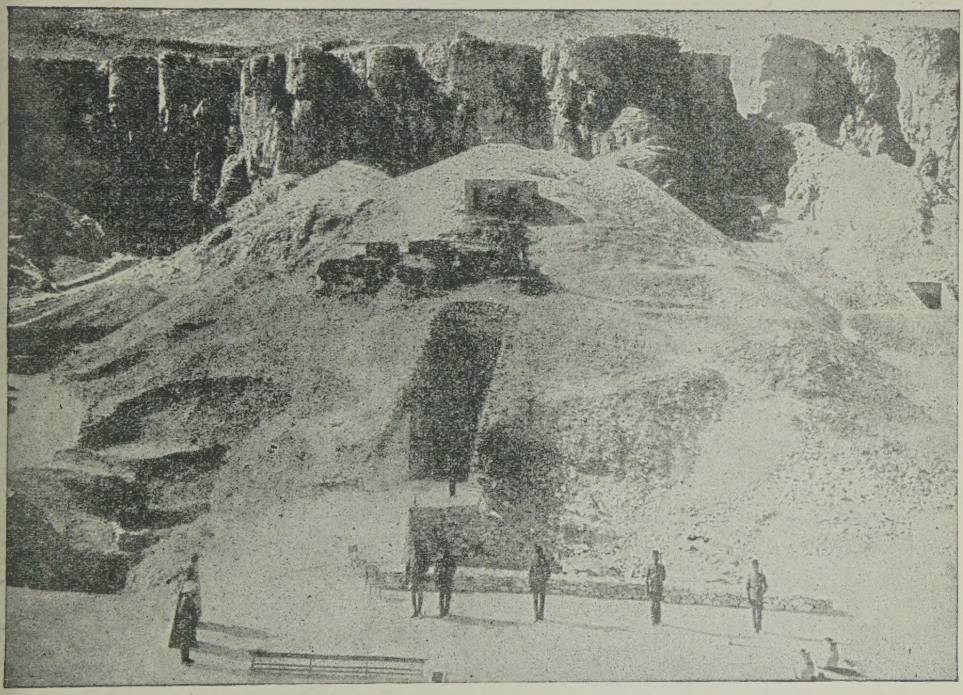

TOMBS OF THE KINGS AT THEBES.
The large doorway, entrance to the Tomb of Rameses VI. The x just below to the right shows the entrance to the recently excavated Tomb of Tut-ankh-Amen.

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THE CHRISTIAN STATESMAN

501 Publication Building, Pittsburgh, Pa.

Your Viewpoint in 1924

Will It Be Truly Christian? Should It Be Less?

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With our own nation hardly realizing the vicious and unmoral forces eating at her vitals

With a Presidential campaign on for revamping our national policies and planning solutions for civic problems

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Printed at The Crescent Press, Pittsburgh, Pa.